

# AMERICA

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### CHRONICLE

**Taking the Census.**—On April 15, an army of 70,000 interrogators, men and women, began the task of numbering Uncle Sam's children in preparation for the thirteenth census. The enumeration will cover all the States and two territories of the Union proper and also Hawaii and Porto Rico. Alaska, the Philippine Islands and Guam will not be included as other arrangements have been made for those dependencies. Under the statutes governing the work, the entire enumeration must be completed within a month; in the cities the work is limited to fifteen days. It is expected that some of the returns from the cities will be received by the last week of June though the exact population of the entire country will not be determined before September.

**Progress on Panama Canal.**—The *Canal Record* announces that the entire excavation as contemplated in the original Panama Canal project has been completed. Under that plan, which was approved by Congress at the beginning of the American occupation, 103,795,000 cubic yards of earth were to be removed. But later, in order to let through warships of the Dreadnought type and the giant liners under construction, the War Department ordered the widening and deepening of the cut. These changes involve the removal of about 70,000,000 additional yards of material and that is all of the work of excavation that remains. The record of achievement is without precedent in engineering undertakings. As excavation did not begin in earnest until 1907, the bulk

of the work for which nine years were given has been accomplished in three and a quarter years. Last month 3,067,479 cubic yards of material were taken out, and this in face of the heaviest rains ever known on the isthmus in March. In 1908, 37,116,735 cubic yards were removed, in 1909 35,096,166, making the total for the two years 72,212,901, a monthly average for the entire period of over 3,000,000 cubic yards.

**Kitchener in America.**—Lord Kitchener, commander of the British forces in the department of the Mediterranean, and the Far East, arrived in San Francisco from Tahiti on April 6. He has been making a tour of inspection in Australasia and is on his way to England. In a communication to the British consul-general, Lord Kitchener expressed the desire to be received as a private citizen. In Australia he organized a citizen army on a basis of universal service; all able bodied men of suitable age are to be regularly drilled and equipped, so as to be ready for effective service at any time. In addition he arranged a regular army on a peace footing of 80,000 men, besides advocating the establishment of a military college similar to West Point.

Lord Kitchener was the guest of the Superintendent of the Military Academy at West Point on April 16. The coming of the famous British army officer was an event in the history of the institution, and he received every opportunity to inspect it in detail. On Monday evening the British general attended a dinner in his honor given by the Pilgrim Society at the Waldorf-Astoria. There were five hundred guests on the occasion. The Hon.

Joseph H. Choate presided and the speakers included Ambassador Bryce, Mayor Gaynor, Secretary Meyer of the Navy, President Butler of Columbia and Patrick Francis Murphy. Lord Kitchener sailed for England on Wednesday.

**Governor Pardons Col. Cooper.**—The tragedy in Nashville, Tenn., on November 9, 1908, which resulted in the killing of former United States Senator Carmack of Tennessee by Col. Duncan B. Cooper and his son, Robin Cooper, was vividly recalled by the action of Gov. Patterson granting a pardon to Col. Cooper directly after the sentence of twenty years' imprisonment, imposed upon the latter, had been confirmed by the Supreme Court of Tennessee. Colonel Cooper is the close personal and political friend of Governor Patterson, who is the leader of the Anti-Prohibition forces in Tennessee. Senator Carmack was the chief of the Prohibition movement. Patterson was an important witness for the defense at the trial of the Coopers for the killing of Carmack.

The action of the executive is generally regarded as having been prompted alike by friendship and by prejudice, as a wanton abuse of his prerogative and an example of defying the courts which may have serious consequences.

**Quebec Pulpwood.**—On the 12th inst., Premier Gouin announced in the Quebec House of Assembly that his government had decided to prohibit the exportation of all pulpwood cut on crown lands before it was manufactured in Canada. When the Premier was asked when this prohibition would come into effect, he replied that an order-in-council would be issued during this session of the Legislature. Though the understanding had hitherto been that the prohibitory Quebec act would not take effect until September 1, Premier Gouin's announcement did not come as a surprise to the Federal authorities in Ottawa, but it gave rise to considerable speculation as to the exact effect it will have on the United States' duty. At present, owing to the remission of 25 cents per cord upon crown lands pulpwood manufactured in Quebec, paper made from such pulpwood is taxed \$6.10 per ton upon entering the United States, while Ontario paper pays only \$5.75 per ton. In New York Mr. John Norris, chairman of the American Newspaper Publishers' Association, said last week: "The announcement by the Quebec Premier precipitates a serious situation in the paper trade and tends to embarrass many paper mills which have supplies of pulpwood cut but not yet delivered in the United States." A few influential American newspapers have proclaimed that this Quebec prohibition is a distinct reversal of the recent Canadian tariff agreement. But Senator Root, of New York, when interviewed several days after the prohibition had been severely criticized, merely remarked that, while along the border of the two countries there is a strong sentiment for reciprocity in natural products, everyone feels that

the time has passed for reciprocity in manufactured products.

**News from Great Britain.**—A widespread belief that the king's health is unsatisfactory is denied absolutely by his physicians from Biarritz, where he is staying.—Mr. H. Benn, member for Greenwich introduced into Parliament a resolution in favor of Tariff Reform. The Nationalists abstained from voting and the Government majority against it was only 33.—The Asquith Peers resolutions passed the House of Commons in committee of the whole by majorities ranging from 105 to 111. Mr. William O'Brien and his followers were absent. Mr. Asquith attempted to make immediately his statement as to the course he would pursue if the Lords rejected the resolutions. Mr. Balfour protested that this would cut off the Opposition's opportunity to criticize and was sustained by the chairman of committees. Mr. Asquith's statement was made therefore on motion to adjourn. He said that if the Lords refused the resolutions he would advise the Crown as to the steps to be taken to give them statutory effect. Should he fail in this he would either resign or dissolve Parliament, but he would not dissolve except under conditions securing to the new parliament the power of carrying the judgment of the people into law. Mr. Balfour followed concluding his speech by saying that the Premier had bought the Irish vote for his Budget at the price of the dignity of his office and of the great traditions of which he was the guardian. During all the proceedings the House was in a tumultuous state.

**Irish Questions.**—Interest was divided during the week between the proceedings in Parliament and the decision of the National University on the position of Gaelic in its curriculum. Mr. Redmond had stated at Tipperary that his experience made him suspicious of all English parties in their dealings with Ireland, and hence his insistence on a definite course of action from which there could be no retreat. The Budget and every other question were subsidiary to Home Rule, which the dominance of the Lords prevented the Liberal party from enacting; therefore, unless the Government insisted, according to their pledges, on guarantees that would eliminate that dominance, and in default thereof, go to the country, Ireland could not support them. That matter settled, satisfactory adjustment of the Budget could be easily arranged. The consequent compliance of Mr. Asquith with the Irish party's demands has strengthened its already strong position and put a damper on Mr. O'Brien's new All-For-Ireland League. Mr. O'Brien's main contention at his inaugural meeting was that the party was dominated by the secret society of Hibernians, "a kind of Catholic Orangeism." It was pointed out that Lord Castletown, his chief speaker, is the grand master of Irish Freemasonry, and that another speaker was the secretary of the Orange Society.—Some twenty members of Parliament, several prominent cler-



gymen and numerous representatives of the County Councils, Gaelic Leagues and other bodies, have declared insufficient the National University Board's decision, to make Irish necessary for graduation but not for matriculation. Its requirement for matriculation, it is contended, is essential, as that would stimulate the study of Gaelic in the primary and secondary schools which are all ambitious to prepare students for the university and win its scholarships. The protest seems partially due to a misunderstanding of the Board of Studies' resolution, of which the exact terms have not yet been published. AMERICA is informed by private advices that the decree requires every student after 1912 to qualify in Irish either at his matriculation or during his first college year. The Senate will finally pass on the matter in May.

**Australia.**—The Government of Victoria will issue no more coal mining leases at present. The Premier gives as the reason the necessity of coal to the life of a civilized community. He says that the State alone requires now 1,250,000 tons a year, of which over 300,000 tons are for State railways. He will ask power from Parliament to sell coal at actual cost for domestic use and local manufactures.—The elections in South Australia have given the Labor party a majority of two.

**Indian Sedition.**—The Calcutta Police Bill which gives the Police Commissioner power to forbid summarily any public meeting or procession he holds to be dangerous, has passed the Bengal Legislative Council by 36 votes to 5.—The *Kal*, a notoriously seditious sheet of the Deccan has suspended publication, being unable to make the guarantee deposit required by the Press Act.—A warrant is out for the arrest of the well-known Arabindo Ghose for seditious writing in his newspaper, *Karmayogin*. Mr. Ghose is supposed to be in the Himalayas doing *yoga*, that is, in English, making a spiritual retreat. Natives report having seen him last at Agra, disguised as a mendicant. His friends say he will surrender.

**Egyptian Nationalism.**—The arrangements between the Egyptian Government and the Suez Canal Company for a renewal of lease has been rejected by the General Assembly. The company had agreed in October, as chronicled in AMERICA, to share the profits with the Egyptian Government on the expiration of the present lease and admit three government representatives on their board. The Nationalists raised an agitation against the compact. The Canal being in Egyptian territory, its profits should accrue to Egypt alone, which would be under no obligations to the European company once its lease had expired. The Khedive found it prudent to announce in February that he would submit the question to the National Assembly, which is only a consultative body but has been using this question to acquire legisla-

tive powers. The agitation was at its height when Mr. Roosevelt, on March 28, delivered before the Egyptian University the famous address which implied Egyptian unfitness for self-government. Ten days later, April 7, the General Assembly rejected the Government's proposals by 66 to 1, whereupon crowds paraded the streets of Cairo shouting: "Down with Roosevelt." As the Government undertook to abide by the decision of the Assembly, the renewal of the Canal lease is permanently rejected.

**French Socialists Active.**—The French Socialists are preparing to celebrate the first of May, their annual labor feast, by noise, disorder and violent speeches. This year the holiday will come just one week after the general election of the 24th inst. During the last few days the Socialists have put forth new pretensions. They now demand that all offences committed during the brawls caused by strikes shall be judged not as ordinary delinquencies but as simple political misdemeanors entailing neither suspension of civic rights nor exclusion from certain towns or districts. Each day witnesses in Paris long and tumultuous processions of Socialists. On Saturday, the 16th inst., three thousand navvies carried in triumph on a litter covered with red bunting one of their comrades who had just come out of jail, but who had been forbidden to appear in Paris for five years, and they openly defied the police to arrest him, affirming that all the workmen of Paris would prevent his arrest. A long calico streamer carried by the paraders, bore the inscription, "At your peril try to arrest our comrade." This attitude of the Socialists is causing general uneasiness throughout France. The regular recurrence of strikes is inflicting enormous losses on the country. One after the other the great English and German companies are forsaking Marseilles for Genoa, owing to the frequency of strikes in the great French port.

**Electoral Campaign in France.**—The Catholics are continuing an active campaign for the return of Deputies favorable to the Church. Archbishop Amette, of Paris, has issued a letter urging the faithful to vote for the men who will support "morality, justice and religious liberty." Although the law, by denying to women the right to vote, inferentially bars them from office, a score of women, led by Mesdames Durand and Pelletier, have proclaimed their candidacy for the Chamber. These women thus hope to attract enough attention to secure a discussion of the suffrage question in the new Parliament and pave the way for attaining the right to vote in civic and subsequently in national elections. They say that they can muster eighty thousand supporters in France. They demand equal salary for work equal to that of men, hygienic schoolhouses and hospitals and the abrogation of that part of the Civil Code which exacts of wives obedience to their husbands. Mme. Durand, who

is opposing Georges Berry in the Ninth Arrondissement of the Seine, recently placed a male idiot on the platform, sarcastically pointing out that he had a right to vote and that she had not. The unified or most radical Socialists have a candidate in every district in France and are fighting desperately to increase their present membership of fifty in the Chamber.

**Shrewd Policy of Germany.**—The Kaiser has given new evidence of the shrewd policy actuating his government in its effort to extend Germany's influence and to win commercial advantage in South America. Expressing a personal interest in the Buenos Aires forthcoming international exhibition, designed as a celebration of the centennial anniversary of the founding of the Argentine Republic, Emperor William has designated Gen. von der Goltz, a foremost diplomat and Germany's greatest living military strategist, as his personal representative at its opening. This action, following the arrangements made by the German Government for an official representation and for one of the most elaborate displays of German manufactures ever shown at a foreign exhibition, will be rightly interpreted by Argentina as a recognition of its progress and power by one of the greatest nations of the world. Of course, German prestige and trade advantage will be increased by this winning policy the nation has learned to play so successfully.

**Questions before Austria's Reichsrath.**—A very serious situation confronts the Imperial Reichsrath on reassembling this week following the Easter holidays. It is necessary that the factions, which have made the present parliament helpless, come together, and that a working majority be assured which shall be large enough to settle the urgent questions pressing upon its members. All-important among these is a finance program to meet a threatening situation. The deficit in imperial administration already amounts to more than 60,000,000 Kronen and it is imperative that a further deficit be avoided. At least equally urgent is the question of the finances of the provinces, since even the most progressive lands of the Empire, Bohemia, Moravia and Silesia, are on the verge of bankruptcy and, if one excepts Lower Austria, none of the Crown lands are in a satisfactory condition. So desperate appears the state of affairs that it seems the present revenue of all these lands will not be sufficient to meet the demands for salaries of officials and teachers or for the necessary expenditure for hospitals, asylums and other State institutions, whilst all public works have been suspended. The problem of the bond issue of 80,000,000 Kronen is, too, a matter touching the great interests of the Empire. This issue is needed because of the expenses incurred in the annexation of Bosnia and Herzegovina and remissness concerning it might argue disloyalty to the fatherland. The apparent peace which ruled between Germans and Slavs just

before the Easter recess meant little; the rumblings of discontent following its announcement boded ill for its permanency. A stronger pact is required so that necessary business may be transacted by the Reichsrath. The existing condition practically imports a test of constitutionalism itself. If the needed legislation by parliamentary process be not enacted owing to the impossibility of peace between the present factions, not this parliament merely may be doomed, but parliamentarianism itself may see its end in Austria.

**Prospects of the Khuen-Hedevary Cabinet.**—As noted in the Chronicle, the reaction following the brutal attack upon the Hungarian Premier, which led to the dissolution of parliament by royal decree, has inspired his followers to build high hopes on the coming elections. A correspondent mentions two other reasons which indicate that the Premier's prospects are bright. The members of the recently-dissolved Constitutional Party, under their old leader, Andrassy, are working zealously for the interests of Graf Khuen-Hedevary, and the Catholic People's Party, which is daily growing in numbers and influence, is apparently favorably disposed in his regard since the appointment of Graf Zichy as Minister of Worship in his Cabinet. The new Minister of Worship is not a leader of the Catholic Party, but he is one of the most influential Catholics in political life to-day. He is reputed to be close to the Emperor and he evidently has the confidence of the heir-apparent. He is, moreover, head of the non-political Catholic organizations of Hungary. Graf Zichy's entrance into the Cabinet makes it assured that the "liberalism" of the Khuen-Hedevary party will not inspire legislation inimical to the interests of the Catholic Church. A marked prejudice did exist against the Premier, following his appointment, because his record led men to believe him in entire accord with the so-called liberal policy which has done or attempted much injury to Catholic interests heretofore. But the appointment of Graf Zichy, a loyal Catholic, to the portfolio of Minister of Worship, has removed the prejudice.

**Brazilian Catholics Reassured.**—The election of Marshal Hermes da Fonseca to the presidency of Brazil was viewed with great alarm by the Catholics, but he has stated in an interview that he contemplates no interference with the Church. When asked his opinion on divorce, which Catholics feared he would introduce, the new President declared that he is entirely opposed to it, for he belongs "to the old school, the school of morality." President Fonseca added that he had reached the eighteenth degree among the Freemasons, but when he found that they had other objects than those of beneficence, he had broken off all relations with them. He has donated the material for the construction of a chapel in the town of Sapobemba.



## QUESTIONS OF THE DAY

### High Prices—Is Gold to Blame?

It has been suggested that the cause of the general rise in prices is to be found in an excessive supply of gold due to an increased production extending over many years. The idea is plausible. Gold is a commodity as well as the things it buys. If the value of these is expressed by their relations to gold, its value must be expressible in terms of the relations it bears to them. As their value falls, that of gold rises; and if gold falls they must increase in price. It is generally admitted that any abnormal excess in the production of a commodity lowers its value. Now, as all know, the yearly production of gold during the sixty years elapsing since its discovery in California and Australia, has been very great, and has been enormous since the modern methods of treating low grade and refractory ores came into general use and the great South African mines were opened. Hence gold has necessarily fallen in value, and the prices of other commodities have risen in the same ratio.

But if this reasoning be valid, the increase added each year to the stock of gold should have brought about a corresponding increase in prices; while, as a matter of fact, during a large part of the period in question there was a fairly constant diminution in the cost of the necessities of life. The causes of this come into two general categories. One includes the extension of railways and the multiplication of ships of large capacity, whereby new sources of supply were reached and the cost of transportation diminished; and also the engaging in the production, manufacture and distribution of those necessities, of aggregations of capital so great that a percentage of profit, small compared with that required in other times, would yield a princely income. In the other category are found the numerous applications to this business of the discoveries of physical science, such as the Bessemer steel process which cheapened and improved all machinery and by making high boiler pressure possible opened the way to the multiple expansion of steam and many other economies; the vacuum pan for sugar refining; the refrigerating machine which makes it possible to carry perishable food from most distant lands and to preserve it for any length of time, and others in every trade. Those of the first category must be referred directly to the increase of the world's capital due to the great gold production: those of the second must be referred to it indirectly, for without it the great expenditure called for by these applications, when made on a large scale, would have been impossible.

Hence, we see the immense production of gold of the last half century, not only not increasing prices, but actually conducing to lower them; not only maintaining its value in regard to other commodities, but even creating such a demand for itself as to increase that value. To

understand this the better let us examine more closely what has been the function of gold in the development of the economic condition of to-day.

In itself gold is, one might say, worthless, differing in this from corn, wool, iron, coal, timber, cotton, cattle and a hundred other commodities, which by reason of their connection with the sustaining of human life, have each their intrinsic worth. From the economic point of view, therefore, gold is merely the medium of exchange which facilitates, or rather, if operations on a large scale be considered, makes possible the production and distribution of these commodities. An example will show this clearly. Let us suppose a man returning to New York from Alaska or the Pacific Coast with a million dollars dug out of the earth. He resolves to put up a fine building; and straightway mechanics of various kinds come together for the work. Their end is to obtain for themselves and their families decent shelter, food and clothing, the conveniences of life in moderation and, if they are wise, a provision for these things against the contingencies of the future. The gold with which their employer pays them enables them to exchange their labor and skill for these things, and when the building is finished, it is occupied by merchants dealing in them.

Now it is easy to see that the increase of gold means the multiplication of such operations, since gold necessarily requires investment. It therefore draws men to towns which thus have grown marvellously. But the means of living are produced, not in cities, but on the farm and the cattle ranch, in the forest and the mine, often far away and even beyond the sea. Railways and steamships, therefore, come into existence with their multitudes of workmen to swell in part the urban population, and merchants and their employees and manufacturers and factory hands multiply till the cities count their inhabitants by hundreds of thousands and millions and the very means taken to supply their needs raise up new hosts with needs to be supplied. So new roads are built and more ships are launched and other mines are opened and virgin forests are laid low and every corner of the earth is explored for an answer to the question asked centuries ago by the Sea of Galilee: "Whence shall we get bread that these may eat?" and when ships and trains return laden with the reply of every region under heaven, behold the very answering has created another army to be clothed, housed and fed! And all this, the multiplication of consumers, the multiplication of products, the exchange of these for the labor of those, is effected by the agency of gold which of itself can neither clothe, nor warm, nor feed, nor shelter.

Man is, first of all, a consumer. All through his infancy and youth he consumes without producing; and even in his maturity he produces because he must needs consume. There is, therefore, on the land no such thing as an absolute producer, though in cities there are grown men and women, absolute consumers, who consume without producing anything. Nevertheless, not a few looked

upon as such share indirectly in production and many do so directly. Thus every factory hand is a producer, and his manufactured product is consumed even by those who draw the raw material from the soil. Still, as the country-people are the principal producers and the town-folk, consumers, we may identify the class of producers with the former and that of consumers with the latter. We have seen that the first effect of the increase of gold was to draw people from the country to the towns, to convert producers into consumers; and that its next effect was to open new sources of supply to keep this well up to the demand. But one looking into the statistics of the great capital possessing countries sees, too, that the increase of the consuming urban population is in excess of that of the producing rural populations, strengthened though these be with labor-perfecting machinery. One sees, too, that there must be a limit to the new sources of supply.

For years the United States practically fed Great Britain and contributed no small share to the feeding of a great part of Europe. Now the time is approaching in which it will need all its resources to feed its own immense cities. Canada, Argentina, Australia, New Zealand are taking up the task it must gradually abandon, and Siberia, no doubt, will soon enter the field. There are probably great possibilities in Africa. But all will tend gradually to come to the condition, more or less, the United States is in to-day. And it is to be noted that when a country, growing normally, ceases to export food it very soon begins to import it. Hence with the growth of the great West will probably come a time when Canada and the United States may have to contend with Europe for the food products of other regions. Moreover the question to-day involves not only the normal growth of countries but also the increase of mere consumers, the personnel of the huge armies and navies and of the trades connected with their equipment and support. Here then we find one cause of the rise of prices, the growing difficulty of keeping the supply of the necessities of life up to the demands of the consumers.

HENRY WOODS, S.J.

(To be continued.)

### The Irish Party and the Church

Grave misstatements, occasioned no doubt by the intensity of the struggle for political advantage, have been sent abroad regarding the attitude of the Irish Party towards the Catholic Church. The New York *Evening Post* gave recent editorial indorsement to the contention of its English correspondent that the Irish bishops, directed by the Vatican, are at one with English ecclesiastics in their Toryism and are gradually influencing a willing people in the same direction; that they are distrustful of Mr. Redmond and his party who are radical and anti-clerical at heart, and that they support Mr. O'Brien and Mr. Healy on religious grounds.

All these allegations are as groundless as the information that Mr. Redmond received his education at a godless college or that Mr. Justin McCarthy, who has been a practising Catholic for years, is an agnostic. The Irish leader received his "godless" education in the Jesuit college of Clongowes, of whose alumni association he has been several times elected president. It so happens that not only are the Irish bishops Home Rulers without exception but that several demand a more advanced and comprehensive measure of autonomy than the average Irish member. The most cogent statements we have seen of the case for Home Rule as essential to educational, industrial and, indirectly, to moral and religious development, have been made by Irish prelates.

Some bishops have exercised at times the right of other Nationalists to criticize occasional acts or tendencies of individuals or groups, but these have also made it clear that they are earnest supporters of the Party as a whole; of which their generous contributions to its funds and their accompanying letters and pronouncements give ample evidence. The rulers of the dioceses in which Mr. Healy lives and in which his constituency is situated disagreed with the party leaders in opposing the re-election of such a competent and honest, if uncongenial, colleague as the member for Louth, but the O'Brien movement has no support among the episcopate, and the clergy stand conspicuously aloof. Scarcely a week passes without some such declaration as this, from Dr. O'Dea of Galway, for many years acting president of Maynooth:

"I have always believed the Irish Party to be honest, and not the tail of any English Party, as so many critics have opprobriously alleged; and, believing this, and believing also in the competency of the Party, I trust their judgment, regard their relations with English Parties as the result of the closest study and fuller opportunities than we in Ireland can command, and I consider I am serving Ireland best, and not only Ireland but, in a measure, higher interests as well, by giving the Party my whole-hearted support, and thrusting from my own door the suspicions and aspersions with which they are assailed. In token of this trust in the Party, and because of the unusual demand on the Party funds in the present crisis, I double my usual subscription this year."

The hierarchy is aware that the Irish party has faithfully represented their views in parliament and frequently secured them legislative enactment; that they have been consistently the champions of Catholic interests throughout the British Empire, and their Catholic members are not only Catholic by conviction but, with possibly one exception, exemplary in the practice of their religious duties.

Equally groundless is the inference from the decrease in the *Freeman's Journal* dividends that the new Irish proprietors are losing interest in Home Rule. The decline of the great Dublin journal is due not to Nationalist lukewarmness but to the establishment of a rival Nationalist daily, which being cheaper, less partizan and



more cleverly conducted, has won a wide circulation not only among Home Rulers but among the increasing number of Unionists who are veering in the direction of self government. The greater diversity of interests and enlargement of opportunity, created by peasant proprietorship, have rather intensified the demand for power to protect and control them.

Already the demand, if not so feverish as formerly, is more forcibly and intelligently framed. Nationalist organs are no longer satisfied with the name of Home Rule. They are making a careful study of the kind of autonomy that will meet the nation's financial and industrial needs, and their columns bristle with communications advancing sound reasons for accepting no system which will not give Ireland control of her domestic and foreign trade. The Gladstone measures would not be acceptable now. A critical examination of needs and values has served to reinforce sentiment and crystallize it into intelligent and permanent conviction. And again among the latest to give strong expression to the necessity of a self-sufficing Irish Parliament, with full fiscal powers, is an Irish prelate, the new Bishop of Clonfert, until recently Dean of Maynooth.

The magazines edited at Maynooth, most authoritatively representative of Irish ecclesiastical opinion, mention the Irish Party only to approve its attitude or defend it from attack. The *Irish Ecclesiastical Record* has paid tribute in several recent issues to their zealous and skilful service in securing a National University endowed with such powers as have enabled it to extend its charter to Maynooth. The April issue of the *Irish Theological Quarterly* takes editorial exception to misrepresentations of the party's policy and conduct regarding Catholic education in England. Referring to a statement of a Mr. J. D. Newton in a German Catholic review that the Irish party were in opposition to the English hierarchy and allied to the Liberals whose prime minister had pledged himself to bring all schools under public control, it points out that Mr. Asquith and other ministers had held out hopes of special provisions for Catholic schools, and continues:

"That there were and are misunderstandings between the different sections of the Catholics in England we quite believe, but that Mr. Redmond leads one party against the Archbishop and Bishops is absolutely incorrect. Mr. Redmond has had a difficult card to play in connection with the English school question especially in view of the attitude of the English Tory Catholics, but Mr. Redmond has always acted in consultation with the competent ecclesiastical authorities in England. This is evident from the letter of thanks addressed to him by the Archbishop of Westminster. Nor is it right to insinuate that the Archbishop and Bishops of England issued an address to their flocks to vote Tory, as opposed to Mr. Redmond's address in favor of the Liberals. This is precisely what many of the Tory Catholics were anxious that the ecclesiastical authorities should do, but the ecclesiastical authorities

were too prudent not to recognize that an alliance with any political party is a dangerous experiment for the Church. They drew up a series of questions which were to be put to the different candidates and they ordered that the replies should be read in the churches, and the people should be exhorted to vote according to their conscientious convictions. Such articles as this of Mr. Newton addressed to a prominent foreign journal are calculated to stir up strife and contention and to arouse passions that might not easily be quelled."

The Maynooth publication does not place much reliance on Mr. Asquith's declarations before or after elections—"interpreting the promises of the Prime Minister," it says, "would require the services of a trained exegetist"—but it does rely on the competency and willingness of the Irish Party to protect Catholic interests whether in England or Ireland, and to formulate and execute national policies in accord with Catholic principles. The declarations of the Bishops and of the organs that represent them are satisfying evidence of the harmonious relations between Ireland's ecclesiastical and parliamentary representatives; while the Irish Party's record in the past and the character of its membership give ample assurance that the trust reposed in it has not been misplaced.

M. KENNY, S.J.

#### Art and Mrs. Grundy \*

For a large portion of the public who are struggling towards the light in the labyrinths of art, Mr. Huneker is a guide, philosopher and friend. It is to his credit that, finding so many humble learners at his feet, he does not lose his head and indulge in eccentricities. He maintains in general a manly and straightforward attitude and abhors dreamy posturings and misty inanities. He is always aware that there are other things in life besides music and pictures and decorative splendors, and, for one who has saturated himself so thoroughly with the atmosphere of art, he succeeds to a remarkable degree in preserving his sense of proportion. In the present volume he speaks of "the man crucified to the cross of aspiration by his unhappy temperament" and describes canvases as "giving forth the opalescent overtones of an unearthly composition," but, when an enthusiasm, which is convincing in its sincerity, does not quite carry him away, he avoids that meaningless artistic jargon which leaves the reader without an idea and language without a word wherewith to meet future contingencies of a higher order. To use a favorite device of Mr. Huneker's, that, namely, of explaining one artist in terms of another, he is the Harry Thurston Peck of art criticism. He gives the literary flavor to the treatment of subjects unrelated to literature; he has read and memorized prodigiously—in one paragraph of the present book he refers casually

\* *Promenades of an Impressionist*. By James Huneker. New York: Charles Scribner's Sons.

to eleven different authors; he carries his learning like a man of the world, carefully concealing everything like pedantry and the academic strut; if a word or a phrase suits him he does not stop to enquire about its standing in the dictionaries.

In his "Promenades" the author takes us through some of the European galleries and narrates his personal impressions of certain great masterpieces of the "primitives." But, outside of these rambles and a few short essays on general topics allied to the main subject of his book, he devotes most of his space to "Impressionists," painters and etchers. The French Impressionists, as a school, are quite modern; Edouard Manet, who flourished during the latter half of the nineteenth century, is recognized as their leader, if not founder.

Impressionism fundamentally is an insistence on color over line; it replaces the broad distinction of light and shadow with that of light and modifications of light. The latter distinction was not unknown before, but the new painters emphasized it to the puzzlement of painters and critics alike. Readers of "Fors Clavigera" and of "The Gentle Art of Making Enemies" will recall the famous lawsuit originating in Ruskin's indignation over Whistler's "Nocturnes." "I never expected," wrote Ruskin in describing them, "to see a coxcomb ask 200 guineas for flinging a pot of paint in the public's face." Some Monticellis look like pictures that were exposed to a pelting rain before their paint had dried. To the uninitiated many famous impressionistic studies, especially of landscape, will always remain mere leather and prunella. By paying strict attention, however, to writers like Mr. Huneker, by earnest striving and the arduous cultivation of a temperament, one may hope in the course of time to find the angle of vision at which the riot and confusion of extreme impressionistic art will assume the outline and definition of a real picture.

"These are but wild and whirling words, my lord." But it is not our purpose to discuss technicalities; we desire to call attention to certain wide issues suggested by the French School of Impressionism. The movement may be described loosely as a revolt against the rules of the game. It is hard to be brilliant according to rule. The only alternative for a maximum of ambition and a minimum of ability is to score any way you please. If the umpire cannot be cheated or frightened appeal to the baser passions of the spectators. This is the perennial refuge of incapacity combined with impudence and towering aspiration. We cannot escape the conviction that much of the impressionistic revolt has been merely a manifestation of a very ugly human tendency. The principal promoters of the revolt were men of far less than first-rate genius. "How thin and unsubstantial modern painting is if compared to this magician!" cries even Mr. Huneker in the presence of the Frans Hals's exhibit in Haarlem. They, moreover, won a hearing by audacious appeals to the grosser instincts of human nature. The colors they revelled in most of all were the

nacreous surfaces of life's foul drains. "Art for Art's sake" was the formula which supplied a cloak for their hypocrisy or self-delusion—it is hard to tell which. Mixed with their shrewd desire to operate in a field, which the masters with superb disdain left practically untouched for such as they, was doubtless a bitter and unmanly pique against the rules and the verdict of the umpire. And so Monsieur Rops must needs spend fourteen hours a day sulking in his lonely tent and working hard at splanetic commentaries on the diabolism of society.

Parallelisms of the same tendency among men, whose "sails are bigger than their boat," are not wanting in the world of letters. Consider how much larger Walt Whitman looms in his studied eccentricities of form than if he had invited comparison by conformity with the rules governing the rest of our poets. He is a veritable mountain in his majestic isolation because there are no hills. Whatever we think of his poetry, we feel bound to admire his perspicacity in calculating ultimate effects. He, too, believed in the power of heavy spices to overcome the popular disinclination for strange dishes; or, to return to our former illustration, he, too, appealed to the commonest passions of the grandstand to disregard the umpire and the rules. We think the principle we have been enunciating will explain most of the lubricity in our modern poets, philosophers and writers of fiction.

The defense that art has nothing to do with morality seems to us so false as to verge on conscious hypocrisy. Mental confusion, so prevalent amid our boasted educational processes, may, of course, excuse those who act on the formula. There is a curious wavering of faith in this sophisticated creed in one passage of Mr. Huneker's book. "We have always," he tells us, "held a brief for the Art for Art theory. The artist must think first of his material and its technical manifestation, but, after that, if his pulse beat to spiritual rhythms, then his work may attain the heights. It is not painting that is the lost art, but faith." Exactly. Mr. Huneker is at one with the discarded Mr. Ruskin.

The word "Art" has a variety of meanings, and we can explain the long and fruitless controversies about art and morality only on the supposition that these various meanings replace one another stealthily in the middle term of the argument. The two meanings that are oftenest confused is art, as a way of doing a thing, skill, technique; and art, as the product or effect of skilful performance. To the moralist the natural or acquired skill of any act is a negligible element. We can admire the art, or dexterity, of a pickpocket whilst seriously disapproving of the deed itself. The way a painter composes the colors of his palette, prepares his canvas, grades values, is all a matter of indifference to Mrs. Grundy—the scornful appellation applied by the art world to moralists collectively. It is characteristic of that world to attribute all sorts of denseness to Mrs. Grundy, and volumes of corruscating wit have been used up in perforating objec-



tions which she has never advanced. Mrs. Grundy has no quarrel with the dexterity of painters, etchers or sculptors. In this sense, art has absolutely nothing to do with morality, for dexterity may be manifest in the vilest of vile paintings. When Mrs. Grundy speaks of a necessary connection between good morality and good art, she uses the word art of the finished product, just as we might say, "The art of Velasquez is stored in this Museum." She says that a painting can be morally good or bad, that when it is bad the artist has committed a grave sin to the spiritual injury of all who will look upon his picture without having been previously hardened, by experiences not always desirable, against the impressions such a painting by its nature tends to produce.

Finally, we go a step farther and maintain with the sanest criticisms in art, that morality has very much to do with the merely esthetic value of an art-work. The statement has recently been ascribed to Rodin that "what people call ugly is often fuller of character than what people call beautiful, because the inner truth comes out more forcible through ugliness than through regularity." Rodin is defending moral ugliness in art, but in this sentence he supplies his own refutation. Almost anyone can detect depravity in a human countenance, but it is only a rare person who can recognize nobility when he sees it, and to reproduce that nobility in words, or on canvas, or in stone, requires nothing less than sheer genius. The veriest caricaturist can give us boulevardiers and bayaderes, but not a convincing Madonna. That is the reason why Whistler's portrait of his mother raises the average of his work into its high position despite impressionistic vagaries. This is the reason, also, why Mr. Huneke prefers the saner and lovelier art of Louis Legrand to his studies of nocturnal Paris.

It is a pity that critics like Mr. Huneke—no weak and nerveless esthetes, but strong men who preserve an intellectual quality in their appreciations—do not recognize more clearly and denounce more forcibly the false note in "modernity." We do not want them to fulminate pharisaic and solemn comminations against individuals, but we expect them to state without fear or favor the principles of common sense which lie at the heart of all great achievement in every art. "Modernity" is a neurotic condition rather than a reasoned point of view, and writers who have kept their heads in a general hysteria are under a certain obligation to insist on obvious truths and ancient platitudes. Not the least of these is the commonplace uttered by Tennyson that the Good and the Beautiful are sisters that "never can be sundered without tears."

JAMES J. DALY, S.J.

On Sunday evening, May 1, the Rev. Matthew C. Gleeson, U. S. N., will lecture at Carnegie Hall on "Around the World with the American Fleet." The proceeds will be devoted to the special charitable works of the Society of St. Vincent de Paul.

### The Carnegie Educational Fund

When, in 1906, Mr. Carnegie set aside \$10,000,000 in 5 per cent. mortgage bonds of the United States Steel Corporation, as an endowment for the Carnegie Foundation for the Advancement of Teaching, few comments were made which were not eulogistic of the act. Men saw for a time only the munificence of the gift. To assure members of the teaching bodies of the higher educational institutions of English-speaking countries of North America a retiring allowance or pension appealed to them as a means to remove a sordid element, hitherto affecting the dignity of a noble profession. No professional men are more self-sacrificing than those of the teaching fraternity; none, as a general rule, are so meagrely recompensed, none so unassured as they of a competence which shall make certain a dignified, seemly old age when retirement from active life shall have become imperative. Four years' experience of the conduct of the affairs of the Foundation has modified somewhat men's original judgment. The reality of the part which it is destined to play on the broad stage of American education is becoming better known, and the enthusiasm of many who welcomed its first announcement is tempered, until criticism of its provisions is general enough to demand attention.

The criticism is various, but the note sounding clearest in the gamut of charges made is that of ungenerous discrimination against religious schools and of influence inimical to Christian teaching. Mr. Carnegie, it would appear, is among the happily decreasing number of men who see in definite religious control of a school, misnamed sectarianism, something essentially incompatible with the ideals of a liberal education. In the letter announcing his Foundation, the new patron of higher training excluded from its benefits such colleges "as are under the control of a sect, or require trustees (or a majority thereof), officers, faculty, or students to belong to any specified sect, or which impose any theological test." One may wonder whether Mr. Carnegie appreciates the handicap which this ungenerous discrimination puts upon religious schools. In the profession of teaching, one need not be told, the honorarium received for work done is quite as attractive as in other professions, and an institution cannot expect to draw and hold good men unless it be able to make as generous provision for its faculty as do other like institutions. If a school cannot offer as ample rewards to teachers as other schools, it will find it difficult to compete successfully for teachers of the highest ability, nay it may lose its best men to institutions not straitened in material resources.

This result, flowing directly from the exclusion of religious schools from participation in the privileges of the Foundation, does not, of course, appeal to the managers of the Carnegie Fund. One of their implied objects is precisely the elimination of the small colleges which find a lack of material resources an obstacle to their wider and

fuller development. Yet there are among our leading educators men who set weighty store by the superior advantages these small colleges possess in the opportunity of personal influence and formation their smaller classes ensure. Even were this not the case few among us will view with equanimity the "trust" principle entering into educational life. Its possibilities in other fields do not so allure as to make one eager to see it extended to an absorbing and crushing of weaker and smaller colleges by some few great schools.

This loss of monetary help and of material advantage because of respect for religious convictions will be a new experience to non-Catholics. Catholics will not mind it much. Long years of sacrifice for principle's sake have made the latter well acquainted with the hardships entailed by their insistence that education without formal religious training is likely to do more harm than good. In a way, indeed, Catholics are finding a certain comfort in the refusal to extend to denominational colleges the benefits of this fund for pensioning professors. Whilst with their principles they neither expect nor are they likely to accept any assistance from the Foundation as at present conducted, they welcome its provisions as an occasion in which non-Catholics may come to have clearer appreciation of the Catholic stand in regard to education. Catholics maintain that formal religion is not an affair of half an hour on Sunday, but that it permeates the whole life. To permit the years of a youth's training to be passed without the controlling influence of his religion is to them a crime. True, defenders of Mr. Carnegie's policy argue that the conditions of his Foundation do not imply cutting loose from organized Christianity. They demand, as is noted in the last report of the Fund, only the exclusion of a "sectarianism which limits academic freedom by imposing a denominational test on teachers or pupils, or by warping administrative policy."

One might hesitate to set his judgment against this contention, were there not ample reason to show it to be as unfounded as it is plausible. Brown University, if we may credit a report of one of its own committees handed in last June, is as free to-day from sectarianism, in the way the Carnegie Fund appears to define it, as any college in America. No trace of sectarian influence is ever seen in the assembly of its trustees and fellows, in the meetings of the faculty, or in the instruction of the class-room. And yet Brown and twelve other educational institutions, just as strong as Brown in their disavowal of sectarian control and influence, are excluded from the privileges of the Foundation because of a mere *legal* dependence upon religious bodies. This legal dependence, as a committee delegated by these institutions to submit their petition for recognition by the Carnegie Fund Trustees declares, involves merely technical provisions in historic charters that are found in actual practice not a bar to the complete liberty and autonomy of the colleges concerned."

But there is a far more serious charge contained in

recent criticism of the Foundation. Mr. Carnegie is, of course, a Christian and his philanthropy does not in any manner, one may presume, lessen his desire to cherish and promote the Christian faith in all the life of the people. One may question, then, whether he realizes just what the conditions he imposes for participation in the benefits of his Foundation make logically necessary. If the schools which are to enjoy the privileges of his Fund are to eliminate every control exercised by a religious or Church body, as well as every theological test imposed on students or faculty, how can they be Christian? It has become fashionable in the last few years to speak of Christianity in a very wide and loose sense.

Even Unitarians, who deny the Trinity and the Divinity of Christ, are wont to say pretty things regarding the need to safeguard the helpful influence of Christian forces and ideals. Yet it seems easy enough to realize that there can be no question of Christian faith, no professions of moral and religious aspiration based on that faith, where there is not whole-hearted acceptance of Christianity's fundamental doctrines. And if by drastic enactment formal presentation of these doctrines be excluded from an institution, if, as the conditions of the Carnegie Fund insist, no theological test whatever may be imposed on students or faculty, does not the very munificence of its provisions make it evident that no greater enemy of Christian teaching exists to-day than this same Foundation? Have not the attractions of its monetary advantages been powerful already to lead certain institutions to take steps construed by their own friends as a sacrifice of Christian principle for material advantage?

This is not a Catholic question, nor a Protestant question. It is a Christian question whether it be for the best interests of education to have built up for educational achievement an immense fund weighted down by conditions inimical to religious teaching. For inimical it is to strengthen colleges and universities in which, whilst Agnosticism may be freely taught, no definite Christian test of belief or practice may be ensured in teacher or in student.

M. J. O'CONNOR, S.J.

### Dr. Carl Lueger, a Modern Tribune of the People

#### II

Space does not allow us to follow the subsequent successes of the Christian Socialist party under Lueger's leadership. Another decade was required before their success was as complete in the country as it had been in Vienna. Suffice it to say that since the elections for the Reichsrat in 1909, for the first time under universal suffrage, they are the dominant party in Austria. They have routed Liberalism and it is now a political nullity; at present they are in danger only from Social Democracy, the offspring of Jewish Liberalism, and the heir to its hatred against the Church. Against this danger the realization of their program of economic and industrial



reform and organization would seem to be an effective bulwark. It must be added that the triumph of the Christian Socialists has brought with it an ever-increasing revival of religious life throughout Austria, that a quarter of a century ago would have been impossible. Catholic Austria has found itself again, and Catholic social works, Catholic school associations, Catholic labor unions, Catholic women's clubs, the Catholic press, in fact, every field of Catholic endeavor has been entered and is being vigorously cultivated, and life and growth abound where before reigned death and stagnation.

Lueger's activity during his thirteen years' incumbency of the Burgomaster's chair, the longest incumbency since the opening of the constitutional era of Austria in 1848, was astounding, and the Vienna of to-day is almost entirely his creation. When he assumed office the Liberals prophesied speedy and dire disaster for the city under his administration; at his death, and even for years before, all, without distinction of creed or party, united in bearing testimony to its phenomenal growth in size, beauty and completeness of industrial and municipal organization. A typical testimony is that of Dr. von Derschetta, leader of the German Peoples' Party, who declared some years ago that owing to Lueger Vienna is at present the equal of any capital in Europe, and that Lower Austria is, in the field of social politics, an example to the world. The mayor of Athens, Dr. Merkuris, after a visit in 1906, called Vienna the "Luegerstadt" (the Lueger city), because in every department he saw evidence of Lueger's creative and administrative genius. Similar views have been expressed by burgomasters of numerous other European cities after studying the administration of Vienna. Nor have the members of the many congresses, scientific and other, which have met with increasing frequency in Vienna during the past half-decade or so, failed to grow enthusiastic both over the city and its hospitality, the Viennese hospitality of old, which Lueger restored, and understood, as only a born son of Vienna does understand, so well how to dispense.

A mere catalogue of Lueger's achievements in Vienna would fill several columns of AMERICA. We must confine ourselves to a mention of the most important. First of all, the city has been nearly trebled in size and population, its extent at present being over one hundred square miles, with a population of 2,100,000 souls. The public gas and electric lighting has been municipalized; private lighting, too, is rapidly going over to the city works. The splendid system of electric street railways is also municipal. The latest figures to hand show a profit of \$2,111,600 a year for the railways, while in 1907 the city gas works showed a profit of nearly \$600,000; the electric works in 1908, of \$840,000. Lighting and transportation service were never so cheap and so good in Vienna as now. A new aqueduct—the second great one, the first was completed by Lueger—will be opened this December. It will lead the water from the Styrian Alps a distance of one hundred and twenty miles through underground tun-

nels to an immense subterranean reservoir in the suburbs.

Settlements for the poor and insane—they cannot be called asylums or hospitals—have been erected on the hills at the city limits. City employment bureaus have been established, which in 1908 found places for 53,000 men and 92,000 women. Nor have the schools been neglected. During his term of office Lueger erected more schools than had been built under all the Liberal Burgomasters put together. Not to mention the reorganization of the city normal school, by January 1, 1908, the primary and grammar schools numbered 406, with 6,604 teachers and 346,879 pupils. Destitute school-children are fed and clothed, shelters for the homeless ones are provided, and large playgrounds in the fields just outside the city have been established, to which the children are conveyed in special cars, are fed, medically examined and treated if need be, and sent back home improved and restored in health. What is more, a large seaside home for convalescent children has been opened at San Pelagio on the Adriatic.

Further, Vienna has been transformed into a veritable garden city. It contains at present two hundred and seventy-four parks of various sizes, to say nothing of the great park and boulevard, nearly two miles wide, that is gradually surrounding the city. One sees flowers everywhere in Vienna; even the lamp-posts in the principal thoroughfares are garlanded with them.

Allusion only can be made to the great central cemetery, one of the show-places of Vienna, with magnificent parks and avenues; to the great city slaughter-house and central market; to the municipal savings-banks, the life-insurance and old-age pension fund; to the public baths (one of these is a bathing resort on an island in the Danube, gotten up like a sea-beach, that has become so popular that it must soon be enlarged); to the canals and new bridges, and to the regulation of the Danube and the Wien. What makes all this achievement the more remarkable is that it was done in the face of the opposition of Jewish-Liberal capitalists, who refused to lend a penny for the work; the necessary loans, at least at the outset, had to be floated in Germany, and despite the enormous outlay for this imposing work, it was all effected without the slightest increase of the taxes and votes, while interest on the loans—the city debt at present is between \$80,000,000 and \$91,000,000—has been covered several times over. Incidentally Vienna has given the world a splendid example of the success of municipal ownership.

From what has been said, an insight can be had, perhaps, into the character of this extraordinary man. He has been compared by some to Caius Gracchus and to Daniel O'Connell; others have seemed to discover in him resemblances to both. Some he reminds of Windthorst, and there are indeed many points wherein they agree, although their fields of action were, in many respects, entirely different. The name "Volkstribune" (a tribune of the people) so often used by his countrymen to describe

him, characterizes him, perhaps, as well as any other. Work was his element; with this he coupled a marvellously rapid and penetrating judgment, which enabled him to come to a decision on a subject long before his colleagues had possessed themselves of the details. To his possession of this faculty his co-workers have borne frequent testimony, of his eloquence we have already spoken; to this he joined a real Viennese wit, which he could render very bitter when he chose and which his enemies learned to fear.

Lueger's integrity was unimpeachable. No enemy ever accused him of using his high position in the least to his own advantage; the salary of the Burgomaster he cut in half, leaving it only \$5,000 a year; and he died comparatively poor. Equally unsullied was his loyalty to Austria and the Hapsburg dynasty; he was called the "yellow and black Lueger" in allusion to the national colors of Austria. Among all classes he enjoyed an enormous popularity. People spoke of him habitually as "our Lueger." Significant of his tenderness of heart was his love of children, a love which they returned in full, greeting his carriage with cheers and crowding around him if he alighted to touch his hand or receive a glance or a word. Lueger was unmarried, and lived with his two sisters who survive him.

He was a fearless, outspoken Catholic, and no matter at what cost to himself, never hesitated to profess his faith. All through his great fight against Liberalism, he insisted on putting the defence of Catholic interests in the forefront, even though powerful personages, who could not stomach his "clericalism," withdrew from his support. He was tolerant, too, in the best sense; but woe to those who openly despised and insulted the Catholic name, or sought to corrupt the Faith of Austrians, it mattered not whether the attempts were cloaked under the guise of Jewish-Liberalism, National Germanism or *Los-von-Rom* propagandism. Especially marked was his devotion to Our Lady, which he inherited from his mother. It was well known in Austria that, as soon as he had brought some great municipal work to a successful conclusion, he made a pilgrimage of thanksgiving to Mariazell, the Lourdes of Austria. This happened also on his recovery from his first great illness in 1907, during which he caused Mass to be said daily in his room. The whole Catholic nation was edified by his resignation and cheerfulness in the face of death, and with the piety with which he received the last Sacraments. One of his last conscious acts was to recite the rosary, with the priest who visited him. His beads, a gift from his mother, were always with him throughout his life. He died with his beads in his hand.

Such in bold outline was the life and work of the great man for whom Austria is in mourning. He has shown her the way to greatness in the program he gave his party of a greater Austria, in which Slav and Magyar and German shall dwell together in harmony under the Hapsburg dynasty; the autonomous States forming, it

may be, the United States of Austria under a federal government; Catholic in religion, but justly tolerant of all other creeds; with the industrial and economic advancement of all the people as an enduring political basis. May not their fellow-believers in every land join with the Catholics of Austria in their prayer at his tomb: "*Er ruhet im Frieden*—May he rest in peace."

M. J. AHERN, S.J.

Practical men poke fun at the program of the Ministry for progressive school reform and social improvements in Italy. Where the Premier seems to imagine he will be able to work out his reforms with the turn of a hand, insurmountable obstacles face him at the very start. Well-informed critics affirm that his proposals imply one hundred and fifty millions more cash in hand than the country possesses. One must conclude, therefore, either that to meet his proposed outlay for the army, the navy, the commercial marine, for social improvements for working people and for school reform, the Premier means to introduce his covertly-threatened protective tariff tax, or that he is in no way in earnest regarding the projected reforms. The Premier asks for an expenditure of 10,000,000 liras for school development in 1910, 20,000,000 in 1911, 30,000,000 in 1912 and 40,000,000 in the years following. To bolster up his plea he has much to say regarding the "cultural" mission of the Italian people, and one smiles quietly as he notes the admission that a large percentage of the Italian people to-day can neither read nor write.

Bishop Broyer rests the future of his vicariate in the Navigator Archipelago on his Catholic schools. The Little Brothers of Mary have three boys' schools and other teachers conduct seven for the girls. There is also an industrial school for boys, a school of domestic economy for girls and a school for training catechists. Baptisms of adults average fifty a year.

Since the convention of 1899, most of the islands belong to Germany. Great Britain has a few small islands towards the west and the United States has some to the East. When seven men-of-war, representing these three countries, intervened in 1889 and bombarded the villages on the shore, King Mataafa showed himself a hero. On March 16 of that year a terrific hurricane drove some of the ships ashore. "Let us show them that we are true Christians," he said to his soldiers, and placing himself at their head, led them to the beach where they succeeded in rescuing many of their ship-wrecked enemies. In reward for this, Mataafa was exiled to the Marshall Islands, but his bravery and popularity brought about his recall to his native land. He is still alive, an old man of eighty and a devoted Catholic. By order of Emperor William, he is treated with great respect by the German governor.



## CORRESPONDENCE

## Patriotism in Chinese Schools

SHANGHAI, MARCH 6, 1910.

Patriotism, as distinct from love of home, has been till recently an unknown virtue in China. The child was brought up exclusively within the family circle; good roads lacking and inter-provincial communications being rare, he saw nothing beyond his native village or town, and on reaching man's estate ignored that love of country which embraces a whole empire. With the modern development of education, the extension of railways linking province with province, and the growing power of the press recording and commenting on all important events, China's youth is learning to be patriotic. Provincialism still lingers in some remote places and holds in check at times the Central Government, but it will gradually be crushed and China will live as one united empire in the hearts of her 400,000,000 subjects. Young China may be expected to be very patriotic, especially in a noisy and anti-foreign way, and this spirit is developed in too many of the Government schools. The following facts will illustrate this amply:

The troubled state of Manchuria in these latter times compelled the Government to suppress all telegrams referring to foreign loans, railways, municipal rights and other matters still in suspense between China and the Powers. This was a wise step, as nobody is so well aware of the credulity and fitfulness of the people as the Court. Neither could the native press be trusted. It is too much in the hands of former students in Japan, investigates little the accuracy of its information, takes rumors and gossip for truth, is violently anti-foreign, and instead of allaying fears, poisons the popular mind against this or that Power as occasions arise. The press, having been muzzled, the students in the schools drew up what is now known as "the carved melon circular," and sent it from one province to the other. This circular originated in Mukden, thence was forwarded to Peking and Paotingfu in the province of Chihli; from the North it penetrated southward and reached successively Shantung, Honan, North and Central Kiangsu. Nanking sent it to Shanghai, and this latter place dispatched it further south to Chekiang, Fukien and Kuangtung provinces.

The contents of the circular were that China had been divided up among the Powers. Japan held Manchuria, Russia Mongolia and Ili, France Koangsi and Yunnan, the American fleet had lately visited Woosung and was in hiding somewhere on the coast, while the English had a strong army and a powerful fleet centred in Hongkong. In many places these statements were taken as true and caused much excitement and unrest among the ignorant masses.

The incidence of a comet which appeared at the end of January, and was erroneously taken for that of Halley, increased the panic. This comet was observed in Peking, Nanking and here in Shanghai on the evenings from January 22 to 24. It appeared all of a sudden about 15 degrees ahead of Venus, then approaching perihelion and dimly visible in the western sky. The nucleus had almost the apparent diameter of Venus, while the tail, projecting towards the zenith, increased from 10 degrees at first to 30 at the end. After the 24th it moved away rapidly and by the 26th had quite disappeared. The phenomenon was, however, interpreted

as a sign of dynastic change and impending disaster for the Empire. The schools nurtured in the anti-foreign spirit suddenly developed a bellicose attitude. Stirring speeches were delivered and plans proposed. China's end is near approaching, it was said; we shall be soon slaves of another country like Egypt and Corea. Such words were calculated to influence the minds of the indifferent and stir up popular hatred and prejudice.

In many places, notably in Honan and North Kiangsu, the students asked for arms but were generally refused them except in a case or two. Military drill was the order of the day. In other places the schools were disbanded, and the students being free enrolled themselves in volunteer corps to meet the invading foreigner. What surprises most in all this commotion is the inertia of the Government and of the heads of the schools to nip in the bud such outbursts of juvenile patriotism. As the rumors originated in the Government schools, they were to all appearances cooked by those who knew, and these acted for a purpose. It was only after two months of sterile agitation that any serious step was adopted, and even then it was at the urgent request of the French Consul General in Shanghai. The Taotai, chief official of the city, has at last issued a proclamation denying the fact that the country had been divided up among the Powers, and prohibiting the further spreading of such a rumor under pain of rigorous punishment.

We thus enjoy quiet for some time, but the whole agitation and the active part taken in it by the students show how a new patriotic spirit is awakening throughout the country. In April and May, when Halley's comet will approach the earth and become visible to the naked eye, a new panic may again break out. Anti-monarchists and other designing persons, who are numerous in this country, are ever on the lookout for such events, and handle them with the greatest cunning to stir up the fears of the ignorant and superstitious masses. Education, it was thought, would enlighten and clear away prejudice and distrust, but as it has been amply shown here, it tends rather to increase hatred, while the press on its side renders a sorry service to the nation.

M. KENNELLY, S.J.

## Mid-Day Missions in Paris

PARIS, APRIL 1, 1910.

A hackneyed reproach addressed to the French priests by over-zealous Catholics is that they have, in certain cases, omitted to adapt their methods to new manners and customs, that they are behind the times, out of touch with modern development. If, as is possible, there is a grain of truth in this, it would be unfair and unjust to overlook the efforts that are now being made, in Paris especially, to meet every kind of spiritual need; to create new institutions when the old ones no longer suffice or to modify existing habits whenever the spiritual welfare of the Catholics is at stake.

The Paris *midinette*, as the young work-woman is popularly called, is a well-known type. Refined, pretty and elegant as she often is, the moral dangers that surround her are manifold and need not be dwelt on. They exist in all large towns, but in Paris more than elsewhere on account of the persecution that is slowly and surely destroying religious landmarks throughout the country.

These young girls, who, when mere children, are exposed to the evil influence of the Paris workshops, were able in former days to take advantage, if they wished to do so, of the spiritual resources of their parish churches;

this has now become impossible. Within the last few years, certain quarters of Paris, those especially that were inhabited by the working classes, have been almost rebuilt and thousands of families who could not afford to pay higher rents, were obliged in consequence to remove to the suburbs, that now form almost a new city. The big shops that represent the commercial activity of the capital, the dressmakers, milliners, etc., where French and foreign millionaires spend their money, have not moved. They are situated in the wealthy part of Paris that extends round the boulevards, and many a *midinette* has daily to make a long journey in going to work and in returning to her poor home in a distant suburb. The churches are then closed, and even were the tired girl so inclined, it would be impossible for her to kneel for five minutes before the tabernacle, much less to join in any religious service.

Two years ago this state of things attracted the attention of a few young work-women belonging to the parish of the Madeleine. They knew by experience how difficult it is for girls who, like themselves, worked for their living far from their homes, to enjoy any of the privileges that to the rich and leisured come so easily; they knew too that a word in season, a wholesome reminder of things eternal and unseen, works wonders in souls that the necessities of life expose to daily, almost hourly peril. They decided, therefore, in order to give their wishes a practical form, that special missions must be preached for the *midinettes*, at half past twelve, during the time that is allowed to them for their mid-day meal and recreation, which instructions must, of course, take place successively in the different churches that are nearest the big shops and fashionable dressmakers and milliners: the Madeleine, St. Louis d'Antin, St. Roch, etc.

"It was an *idée de génie*," said a Paris priest, "but not devoid of boldness, for it seemed, at first sight, somewhat rash to expect the light-hearted, merry, pleasure-loving *midinette* to shorten her stroll along the sunny boulevards, to listen to a sermon."

However, the promoters of the good work began bravely. They caused papers to be printed where the hour of the mission was announced; these they gave away broadcast in the workshops, at restaurants and in the streets, and then, in some fear, waited for the result. At first the attendance was small, then by degrees the congregation grew larger; from one hundred, it increased steadily until at a recent mission twelve hundred *midinettes* were gathered round the pulpit.

The proceedings are necessarily rapid, for the girls' time is limited: at 12:30 a hymn is sung; at 12:35 the preacher begins his discourse, which is familiar, clear, attractive and easy to grasp; at 12:50 he ends his sermon. The whole thing last exactly twenty minutes. These missions generally go on for a fortnight and are always ended by a Mass at seven and by a general Communion.

The audience naturally varies according to the parish in which the service takes place; here dressmakers are more numerous, elsewhere milliners or shop girls form the greater part of the congregation; some are saints and heroines, others have an appearance more worldly than angelic, a few, a curious fact in a Catholic country, have never heard a sermon or been inside a church, nevertheless they listen attentively and ask to be allowed to carry away "the songs" that are given them, meaning the hymns.

After every mission, results are obtained, though it is

difficult, when estimating spiritual victories to make use of statistics. It is a certain fact that within the last three years, from seven to eight thousand young girls have at one time or another, been brought into touch with the Church, owing to these missions, also that the question of religion is no longer kept out of sight, but openly discussed in many fashionable workshops. Those who profess to be practical Catholics may be laughed at or blamed, as the case may be, but they can no longer be ignored. Some of the *midinettes* have an heroic spirit: one hung up a crucifix in her *atelier*. "Who has done that?" said the astonished and not over-pleased directress. "It is I," replied a blushing girl. "Well, as it is there, it may stay," was the reply. In another large workshop, a group of girls formed a syndicate with the object of suppressing immoral conversations, a new and unexpected form of the power of association that is now so much to the fore in all social questions.

As may be supposed, the attendance of the *midinettes* at the mid-day sermons means much self denial. They have to hurry over their meal and sacrifice their stroll in the fresh air. Some are called upon to endure persecution. One girl was turned out of doors by her father because she owned that she followed a retreat. Sometimes, early Communion is a difficulty: twelve young girls who had not been able to receive Holy Communion in the morning, waited till the mid-day sermon, rather than give up their purpose. That, in spite of so many difficulties, the *missions de midi* live, prosper, and extend their sphere of influence, is due, after God, to the founders and promoters of the work.

These young girls, who are themselves workwomen, are known as *les zélatrices*, they are, in fact, the good angels of their companions. It is they who remind the latter of the days, hours and churches where the missions take place and they display much tact and resourcefulness as well as the courage that braves reproach and derision. It is they who introduce the new comers to the different institutions that have gradually been founded for their benefit, to the catechisms, where special instructions are given to those who have not made their first Communion, to the lending libraries established on purpose for them and opened at the hours that suit them best. A superior course of religious instruction has lately been founded for those who wish to complete their religious training. It is also the *zélatrices* who introduce their companions to the restaurants, founded for their benefit, where they find wholesome food, at a moderate price, and also a wholesome moral atmosphere. In one of these restaurants that adjoins a chapel, a sermon is occasionally preached during these meals, in order to save time.

The work thus described has existed for only three years and is flourishing in many parishes. On February 27, thirty-six young *zélatrices*, the foundress and chief promoters, were received by the Archbishop, who warmly approves of their work. It was a novel sight to see these smart, bright, young girls at the archbishop's house, and those who knew at the cost of what brave efforts they fulfil their self-imposed mission looked at them with respect. Under many a pretty blouse beats the heart of an apostle.

The chaplain of the Montmartre group of *midinettes* has established Homes of Rest, where, during their brief holidays the tired girls may enjoy the pleasures of the country together with the refreshment of a kindly, moral atmosphere. Some of their letters, written from these homes are truly wonderful, not merely from their keen



appreciation of the welcome rest, but from their depth of feeling, delicate and grateful thoughts, their high-minded tone and innate refinement of soul. In some of these country villages, where these *midinettes* come to rest, they contrive, poor as they are, to give more than they receive. They are bound to no religious practice, and are left in this respect, perfectly free, but many of them attend daily Mass, others in a village of the Département de l'Oise undertook to adorn the chapel, and their deft fingers, that all the year round trim hats or dresses for the leaders of fashion, lined the Tabernacle and embroidered cloths for the altar. The attendants of the *missions de midi* are only a handful compared to the thousands of girls who fill the Paris shops and banking houses, but since a handful of fishermen saved the world, the Church, unlike the world, believes more in the earnestness of the workers, backed by the grace of God, than in mere numbers.

#### ANGLO-FRENCH CATHOLIC.

#### Death of the Primate of the Serbs

The Slav world, and the Catholic hierarchy alike, mourn the loss of Archbishop Milinovitch of Bar in Montenegro, Primate of all the Serbs. During a quarter of a century the venerated prelate filled this important post to the satisfaction of his temporal and spiritual superiors and to the great solace of the flock confided to his care. Like many other sons of Catholic Dalmatia, he treasured his Serb nationality together with his heritage of faith, and succeeded in combining the interests of both to the common advantage of race and religion.

The vocation of young Simon Milinovitch was determined at an early age, and his bent for serious studies carried him easily through gymnasium and college. At twenty-three he entered the Franciscan Order—his teachers—and was appointed Professor at Senj, where he became Director after he had received his diploma at the Vienna University.

In 1878 the treaty of Berlin assured to Montenegro the territory of Bar, and Prince Nicola, encouraged by the Holy See, revived the ancient bishopric, securing for it all the privileges it had enjoyed previous to the Turkish invasion. Thus were friendly relations between an enlightened Sovereign of the Greek-Orthodox faith and the occupant of the Chair of St. Peter greatly increased and strengthened.

About this time the famous Bishop Strossmayer had already trained a youthful band of apostles destined to spread the Southern Slav movement towards union and keep it in pace with the march of Catholicism. It was natural that Prince Nicola of Montenegro should address himself to the popular Croatian prelate for assistance in the selection of the first Catholic Bishop of modern Montenegro. Bishop Strossmayer at once designated the learned and zealous Franciscan, who had, besides a strong national sense, a rare capacity for guiding and elevating the people. Prince Nicola's choice was sanctioned by the Sovereign Pontiff and Archbishop Milinovitch was duly enthroned. Slav Catholicism gained thereby a worthy representative and the Church a model dignitary.

During his tenure of office many remarkable events occurred in which Montenegro always obtained the advantage. The Papal grant of the retention of the old Slav Liturgy in the Catholic churches of Montenegro is attributed entirely to the efforts of the titular of Bar. The Slav Liturgy had been discouraged in other Slav lands, and even permanently superseded by the Latin.

This vexed question which is sorely troubling the Church just now on the Istrian and Dalmatian coast has been spared to Montenegro by the tactful patriotism of Archbishop Milinovitch. Another memorable service rendered to Slavs was his successful contention for a share in the benefits of the St. Hieronymus College in Rome, resulting in a decision favorable to Serbs. Henceforth Serb students are taught in this institution by Serb instructors and allowed to use the Cyrillic alphabet.

But, above all, the brilliant diplomatic victory of Prince Nicola in obtaining from the Holy See the recognition of the title "Primate of all the Serbs" for the Archbishop of Bar and his successors, is largely due to the personal prestige at the Vatican of the first Titular and the able manner in which he seconded his Sovereign's efforts.

The veteran ruler of the principality is a wise and tolerant statesman who aims at securing the full trust of his Roman Catholic subjects. The father of the Queen of Italy, long before his daughter's conversion, was known to be free from creed prejudice, and without entering on ungracious comparisons it is safe to assert that nowhere, in lands where Court and Government are orthodox, have Roman Catholics such a fair field.

While furthering the external policy of his fatherland to the utmost of his power, Monsignor Milinovitch did not neglect internal progress. By careful administration of his very slender resources, he managed to place the Church on a solid, if modest, material basis; to repair and beautify the Cathedral of Bar and the episcopal residence; to advance education and to establish a methodical form of assistance to the poor. His benevolence was far-famed, for the manner in which this servant of Christ, living himself in penury, exercised charity towards his flock, seemed little short of miraculous. His hand was equally open to all in distress, irrespective of creed, and his name is blessed by orthodox and Catholic alike.

As a writer, Monsignor Milinovitch won fame in archeology, theology and history, and was the recipient of many Italian and Servian decorations for literary merit. Prince Nicola treated him as a dear personal friend and ranked him, at official functions, on exactly the same footing as the Orthodox Metropolitan. The telegrams exchanged over his grave between Pius X and the Prince show sufficiently how great is the loss sustained in his demise by Church and State, but the best proof of the virtues and lovable qualities of this fervent server at God's altar is the deep mourning of the lowly to whom he was friend and father. BEN HURST.

The college of Maria Hilf, a monument of the Catholic canton of Schwyz in Switzerland, was recently destroyed by fire. Little was saved of the store of literary treasures in the old-time college edifice, and only through heroic efforts the inmates, professors and students were rescued. The library, a noted one in Europe for its rare manuscripts and ancient documents, is a complete loss. The damage, 2,000,000 francs, falls upon the Episcopacy of Switzerland, who controlled the college.

A double railway with tunnels from Como to Chur in the Grisons is planned, one branch to go via the Splügen Pass, the other via Bellizona and the Greina Pass. Signor Vingoli of Parma, the promoter, in applying to the Swiss Government for the concession, declares that he has the capital, \$16,000,000, guaranteed.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 23, 1910.

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### Expulsion of Peruvian Parish Priests

Since in Chile the Catholic religion is the religion of State, the action of the Government in expelling priests from Tacna, as given in the daily papers, looks like persecution by those of one's own household. Religion, however, has nothing to do with Chile's action in regard to the expulsion of the Peruvian priests. The truth is that, as a consequence of war, Chile took over the administration of the Peruvian province of Tacna in 1884. The agreement then was that at the expiration of ten years the citizens of the province should decide by vote whether they would remain Peruvians on Peruvian territory or become Chileans, the province becoming a part of Chile. For one reason or another, the popular vote has never been taken, although Chile has given unmistakable signs of her intention to effect the formal and definitive annexation of the province.

The expulsion of the Peruvian priests is one of the signs. In both Peru and Chile, a parish priest needs government authorization for the discharge of his functions, because in certain matters he acts as a government official. The Chilean authorities, therefore, directed the Peruvian parish priests in Tacna to secure their commissions from Chile, but as such an action on the part of the priests would be construed as a recognition of Chile's sovereignty, they very properly refrained from what would necessarily have a political bearing and, possibly, momentous political consequences. They had been already duly authorized by Peru, in whom the sovereignty of the disputed province was nominally vested; by seeking authorization from Chile they would have thereby to some extent recognized Chile's pretensions. They prudently left the question to the decision of diplomatists. By expelling them Chile openly declares her intention to hold the province.

### Some One Has Blundered

We crave the indulgence of our readers in harking back to a threadbare theme. We have observed in our reading of current literature of the newspaper type what would seem to be a concerted effort to confuse the public mind and to destroy any reputation for common sense and practical wisdom that the Vatican authorities might happen to possess in the eyes of the world at large. One periodical, devoted to balancing the principal editorial opinions of the week in relation to the doings of the day, carefully manages to leave the impression that in the eyes of the country at large the Vatican acted in a very narrow and blundering fashion in closing its gates to the distinguished man who was our President. By a similar process of judicious selection the news agencies abroad have cabled to this country only such editorial expressions of opinion as will tend to deepen the same impression. Articles are already beginning to appear in which Cardinal Merry del Val is pictured as a man who opposes truth and reason on every possible occasion, as witness his conduct in the destruction of the French Concordat and his ruthless treatment of those rare and clear, white souls, the "Modernists."

It is well in a controversy that is apt to revive at any time to cling tenaciously to the main facts as set forth in the statement of the Cardinal Secretary of State. It was there pointed out that the Methodist centre in Rome "systematically joined hands with the worst and most anti-clerical and anti-Papal elements in the City of the Popes and in Catholic Italy, and they do so notoriously and in the most aggressive and insulting manner." Not a particle of evidence in disproof of this plain assertion has appeared anywhere; on the contrary, a public statement by a Methodist official in Rome has supplied abundant confirmation of the charge made by the Cardinal. "The Holy See," continues the Cardinal, "after the unfortunate Fairbanks incident, had every reason to fear that Mr. Roosevelt unwittingly and in perfect good faith might be led into showing open sympathy and friendship for this hostile centre of aggression against the Catholic Church in the heart of the Catholic world. Consequently, when Mr. Roosevelt applied indirectly and confidentially for an audience with His Holiness the Pope, the wish was courteously expressed that he would avoid being dragged into the objectionable position of appearing to publicly support the offensive campaign against the Pope in his own residence. Mr. Roosevelt replied, refusing all conditions or agreements, and thus allowing the possibility of his accomplishing what would be offensive to His Holiness. This was amply confirmed by his own secretary, Mr. O'Laughlin, who, when asked whether without any formal promise or expressed condition, Mr. Roosevelt would, as a matter of fact, not go to the Methodist centre in Via XX Settembre, replied that he would give no assurance, and that, in his opinion, Mr. Roosevelt was just the man to do it. In view of this



attitude the audience became impossible. *It is simply a question of common courtesy, and surely common courtesy is not incompatible with the rights and freedom of an American citizen.*"

We have italicized the very sensible comment of the Cardinal on the facts of the case. Although one may detect in it a veiled irony for Tarasconian gasconade about manly independence, not sure of itself except in rude exaggerations, we fail to observe either in the comment or in the statement of the facts, which no one has denied, any blundering on the part of the authorities of the Vatican. There was a blunder, "and the other man was"—Mr. Roosevelt. We can find no excuse for him except that, after his rough sport under Afric suns, civilization was, during the first days of his return to it, what a china-shop is to any redundancy of animal spirits.

One must be suspicious of cabled news from abroad. Everyone understands the nature of the political censorship of continental news reports. The ownership and sources of editorial inspiration of some of our American publications would form an interesting subject of inquiry for Americans of every shade of Christian belief.

An instructive by-play of the now historic incident is the way it brought to the front those Catholics who think it a duty to differ from the Church in everything outside of faith and morals.

#### Bureau of American Republics

One of the conditions which Ferdinand VII of Spain sought to introduce into the treaty for the cession of Florida in 1819 was intended to prevent any friendship between the United States and the revolted Spanish colonies of Latin America. His attempt failed. Yet, when at the suggestion of Simon Bolivar a General Congress met at Panama in 1826 to discuss matters concerning the American republics, our country sent as representatives two mere spectators who took no part in its deliberations. The general move in the new republics towards the abolition of slavery probably had a sufficiently deterrent effect upon the United States to make it chary of any decisions of the Congress. Much to Bolivar's disgust the Congress ended in failure, for only two South American countries were represented.

Outside of treaties of amity and commerce and other diplomatic civilities, the first successful attempt to bring the American republics together was made by James G. Blaine, then Secretary of State, in the winter of 1889-1890 at Washington. His action looked to the improvement of commercial relations and the diffusion of knowledge about them, for he had seen that if the Latin Americans knew little about the United States, our merchants and exporters knew no more about Latin America. A second Pan-American Conference, held in Mexico in the winter of 1901-1902, was a distinct advance over the first, but the third, held at Rio de Janeiro in 1906, put the finishing touches to the scheme.

Thanks to the ability and industry of Secretary of State Elihu Root, the undertaking was put on a permanent footing, its international character was duly emphasized and secured, and its headquarters were fixed at Washington. The first director of the Bureau was found in the person of Hon. John Barrett, a gentleman familiar with South American affairs, for he was our Minister in Bogotá when he was called to the new position. The Bureau is under the control of a Governing Board, which consists of the Secretary of State and the diplomatic representatives at Washington of the Latin American republics. The cost of maintenance is secured by pro rata contributions from the countries concerned.

The object of the Bureau is primarily to build up trade by furnishing trustworthy information to merchants, manufacturers, exporters and importers and to prospective investors in mining or agricultural pursuits, and secondarily, to furnish professors, editors, artists and travelers with a variety of information which will arouse their interest in Pan-American affairs. It publishes a number of descriptive handbooks, maps, etc., a list of which is sent free on application. The Bureau is the custodian of the archives of the Pan-American Conferences, has charge of the correspondence connected with them, and prepares programs for future conferences. The next conference will be held at Buenos Aires, Argentina, in July of this year, when that progressive republic will celebrate the centenary of its independence.

The library of the Bureau, which numbers about 18,000 volumes, comprises historical, descriptive and statistical works of all American nations. It also receives copies of all Government publications from the twenty-one republics. This library, which is supplied with current Latin-American periodicals as well, is accessible without charge. The palatial new home of the Bureau is on Seventeenth between B and C streets. It represents an outlay of \$1,000,000, of which Andrew Carnegie contributed \$750,000, the remainder coming from the commercially allied republics.

In the decorations of the building, a space remains vacant for the escutcheon of Canada, and a pedestal for the bust of some prominent Canadian will be kept until needed; for it is confidently hoped that the Dominion will join this American commercial league. The formal inauguration of the new building will take place on April 26.

#### Failure in the Emmanuel Movement

Two or three years ago the Emmanuel Movement in the Protestant Episcopal Church began to be talked about. It takes its name from Emmanuel Church, Boston, and at first seemed a benevolent aiming at the lessening of sickness. By degrees people recognized it to be a system of mental and faith healing. Then came its specific note distinguishing it from every other system and constituting it a Protestant Episcopal delusion. Its directors

claimed healing powers as ministers of the Church; Christ's promises to the Church were their title, and they did not shrink from the logical consequences, that what he promised was only a special skill in psycho-therapeutics and that his own miraculous powers, instead of being those of the Creator over the creature, were nothing more. The gladness with which one of the most conservative of the sects accepted the movement shows clearly the deplorable state into which these have fallen. Here and there an individual made his protest to deaf ears. Many, perhaps, were flattered by the idea: "If we can show miracles in our Church what a weapon we shall have against Rome." Anyhow the movement grew, and a year ago Bishop Nichols of California set apart for the new healing a ward in St. Luke's Hospital, San Francisco, and brought an adept from Boston to direct it. We are now told the work has failed and the adept is going home. Bishop Nichols attributes the failure to the depressing influence of the hospital. The constant atmosphere of suffering, he says, makes cures impossible. As he would hardly limit the miraculous powers of Christ in the same way, it is reasonable to hope that this failure will result in freeing what faith survives among Episcopalians from a diabolical illusion.

#### Chile Answers Speer

A certain Mr. Speer who wriggled into *The Literary Digest* of February 5, and disfigured its pages with sectarian misrepresentations of the Church in South America has received some free advertising in *El Mercurio*, a Liberal party paper of Santiago de Chile, in its issue of March 19. After reproducing for the edification of its readers an exact Spanish translation of Mr. Speer's extract from the so-called "letter of the Pope to the Chilean clergy," *El Mercurio* rises to make a few remarks: "It is unnecessary to say that the letter is a fraud," declares our Chilean contemporary. "If it is not, let Mr. Speer give us the name of the Pope that signed it with its date, and some reference that will prove its authenticity. While he is busy at that, let him know that in the Chilean dailies of 1904 there appeared an official communication from Rome which states precisely the contrary of what he avers. The Sacred Congregation of the Council, under date of March 21, 1904, congratulates Archbishop Casanova of Santiago on his work 'in promoting the solemnity of divine worship, in strengthening ecclesiastical discipline, in favoring education, in defending the faith and in encouraging piety among the people.' It goes on to say that their Eminences 'rejoice that in so great a labor, and in gathering in a harvest so abundant and so salutary he is aided by his clergy whose learning, piety and zeal deserve his praise.'

"It is simply ridiculous and so it would be judged by Chileans whether Catholics or not to say that the Chilean clergy have no tenderness for the poor when we all know that there is no work of Christian charity with which a

priest is not concerned either as a director or as an enthusiastic supporter. As far as income goes, let Mr. Speer compare what his ministers in the United States get with the modest allowance, ironically called 'congruous,' which our priests receive. Then shall we see who seek first the kingdom of God. Further we will say to Mr. Speer, in answer to the mass of vile insinuations contained in his article, that Chile is not only Christian but also civilized and would not tolerate for one moment the presence of a priesthood such as is pictured in that apocryphal papal letter. It seems to us that a Christian propagandist ought to observe the natural virtues of sincerity and justice, without which there can be no evangelical virtue at all.

"At all events, with religion or without it, no man of honor will fail to keep the commandment, 'Thou shalt not bear false witness against thy neighbor.' If up there in the North there are propagandists who are not gentlemen, let Mr. Speer devote his zeal to their conversion, for charity begins at home and Chile can afford to wait."

*El Mercurio* descends to particulars, giving names and details of the work undertaken by the Chilean clergy for the relief of the poor and the pest-stricken and in the cause of temperance and concludes: "Who supplied Mr. Speer with his information about Chile? In Valparaiso where he got it only they could have deceived him so shamelessly who are enemies of Chile or sectarians with whom to slander an opponent is to serve God or country or both."

We regret that, in spite of a large extra edition of the issue of April 9, in which the Roosevelt incident was chronicled, we have been unable to supply the demand for copies of *AMERICA* of that week. The record of the event will, however, be reprinted in an early issue of "*The Catholic Mind*."

The Department of Commerce and Labor's Report for March, 1910, of the foreign trade of the United States, shows for the first time in fifteen years an unfavorable balance. But twice before has this balance against us, \$19,254,000, been overtopped by the returns of our foreign trade for March: in 1869 by the eagerness of foreign capital to take advantage of our paralyzed industries following the civil war, and in 1893, by the menace of a panic, the disastrous effects of which are still in evidence. But an even more portentous feature of the present Report is the evidence it adduces of the spread of the national sin of extravagance, public and private. Never before now has the detailed statement of imports contained so overwhelming a preponderance of luxuries. No wonder the discontent of the poor is growing and that the sweep of dangerous economic and social principles is spreading. In a desperate strait the average man is willing to try any scheme which promises to bring him relief from a condition that has come to be intolerable.



## RELIGION IN THE INDIAN SCHOOLS.

The following general regulations for religious worship and instruction of pupils in Government Indian schools were issued March 12, 1910, from the Office of Indian Affairs, Department of the Interior:

1. Pupils shall be directed to attend the respective Churches to which they belong or for which their parents or guardians express a preference.

2. Should a question arise as to which Church pupils belong, they shall be classed as belonging to a certain denomination as follows:

(a) Those whose names are to be found on the baptismal record of said denomination, or who have been formally received as members of such denomination, or who belong to families under its instructions, except where the children are under 18 years of age and parents or lawful guardians make written request that the child be instructed in some other religion.

(b) Those who, regardless of previous affiliations, Christian or pagan, having attained the age of 18 years, desire to become members of any denomination.

(c) Those of any religion whatever, under 18 years of age (or over that age, unless they make voluntary protest), whose parents or lawful guardians, by written request, signify their desire that their children shall be reared in a certain denomination.

3. Ample provision shall be made for the conveyance of those who are too young or unable to walk in cases where the Church services are held at a distance from the school. Hours of services are to be agreed upon between the attending pastor and the superintendent. Where these services can not be held in or near the school on Sunday, the pupils must be sent to Church on week days, provided arrangements can be made between the attending pastor and the superintendent so as not to conflict with regular school duties.

4. Pupils shall not change Church membership without the knowledge of the superintendent and consent of parents or guardians.

5. Pupils who belong to no Church are encouraged to affiliate with some denomination—preference being left to the pupil if he be 18 years of age or to the parent or guardian if the child be under 18 years of age.

6. Proselyting among pupils by pastors, employees or pupils is strictly forbidden.

7. Method and promptness and a pervasive desire to co-operate with the discipline and aims of the school must characterize the work of those to whom the spiritual interests of the pupils are intrusted.

8. Two hours on week days are allowed each Church authority for religious instruction, the hours to be decided upon by superintendent and pastor.

9. Each Sunday all pupils belonging to a certain denomination shall attend the Sunday school taught, either at the school or in a near-by church, when by mutual consent of the attending pastor and superintendent such a place has been selected.

10. Pupils will have every facility in attending Confession, preparatory classes, and Communion by handing their names to their religious instructors, and these in turn shall hand their names to the matron or disciplinarian—this as a precaution to account for the presence of the pupil.

11. Truancy, tardiness, or misconduct on the part of pupils attending Church or Sunday school, either away

from or at the school, must be promptly reported to the superintendent.

12. For special services in Church or at the school, special permission, granted at least a day in advance, must always be procured from the superintendent.

13. In the general school assembly exercises, as distinguished from the several Sunday school exercises under separate denominational control, the following *only* must be observed for the strictly religious part:

(a) Substitute the Revised Version for the King James Version of the Bible, for scriptural readings, and confine these to the four Gospels and the Acts of the Apostles.

(b) Either form of the Lord's prayer as given in the Revised Version.

(c) For song exercises use the "Carmina for Social Worship," omitting the following hymns: Nos. 106, 108, 110, 111, 119, 161 and 165.

(d) These assembly exercises are to be conducted by the superintendent of the school, or some employee or pupil designated by him, but not a minister or priest unless the superintendent should be one, in which case he acts *ex officio*.

(e) The privilege of addressing the school at these exercises will be cordially offered to all ministers and priests, but doctrinal instructions or denominational teachings must not be permitted.

14. Regular and compulsory attendance is demanded on the part of all pupils at the regular assembly exercises conducted by the superintendent of the school.

15. Superintendents shall be required to carry out these regulations. They are required not only to co-operate loyally with this Office in holding the balances equally between all Churches, granting them equal privileges and excluding special privilege, but must not under any circumstances allow their personal prejudices or Church affiliations to bias them in any way.

R. G. Valentine, Commissioner.

Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, is of the opinion that the above regulations will prove a great blessing for Catholic Indian Missions in Government schools. "They are not in every respect what we, as Catholics, would wish for Catholic children, but are a vast improvement on the regulations of the past," said Father Ketcham, "and I am sure that we can never expect to have broader and more favorable ones."

"The objectionable features have been reduced to a minimum. Practically, Catholic pupils are absolutely exempt from services held by preachers and from non-Catholic Sunday Schools. Their physical presence at the assembly exercises, from which the features most revolting to Catholic sensibilities have been eliminated, is all that remains of enforced Protestantism, and many Catholics think it is better to submit to this than to insist that the school as a school should not recognize the Christian religion at all. Each Church represented among the children has the right and obligation of caring for the religious worship and needs of the children."

"While these regulations are exceedingly fair and place all religions on an equal footing, strange to say, the Protestants have objected to them most strenuously, and had, as it was represented to the Indian Office, seventeen different denominations interested in Indian work who were opposed to the leading features of these regulations. Later, the representation was made that fifteen denominations were in opposition to these regulations."

"They objected to the compulsory feature especially, and it was contended that the Government should not compel any child to attend any 'denominational service,' but it should compel *all* children to attend a *Christian* service—a 'non-sectarian service,' of course.

"I, on the other hand, contended that in these schools the Government stands in *loco parentis*—that it has assumed the obligations and duties of parents, and that it should exercise parental rights and compel children to attend the churches to which they belong, or to which or for which their parents or guardians express a choice.

"On the whole, we are well pleased with the regulations and think they will result in a great benefit to all the children and to the schools themselves."

### LITERATURE

**The Indian and His Problem**, by FRANCIS E. LEUPP. New York: Charles Scribner's Sons. Price \$2.00 net.

A former United States Commissioner of Indian Affairs has taken the reading public into his confidence and has presented it with the fruit of his own study and observation and his own harassing trials. What the Indian was, what he is, what he will become—these are the great divisions of a work which shows on every page intelligent sympathy with him and an earnest purpose to promote his best interests. No words are wasted in empty declamation. The author goes to the root of the difficulty, shows how the Indians were treated when they were looked upon as domestic yet independent nations, lays bare some of the rascality with which the department was well-nigh honeycombed, relates the generous but mistaken efforts of philanthropists to handle a subject of which they knew nothing, and presents the more inviting picture of what an enlightened public policy is now attempting to do, to atone for the mistakes of the past.

We are gratified to note that our preference for schools in Indian towns and for industrial education which may be of some practical use toward gaining a livelihood are in complete accord with the result of his riper and wider experience. The chapter on "Theory and Fact in Education" might well be studied by many educators who are not in charge of Indians, though it speaks with most telling force to those who have the welfare of the red man at heart. His remarks on co-education should be graven on plates of brass for a perpetual remembrance.

His severest condemnation falls upon the practice of taking (we might say kidnapping) Indian children, shipping them far away to a different climate and there training them for years in branches of study that they can never utilize when they return to their own. Back on the reservation, they feel estranged from their kindred, they miss the electric light and steam heat, and they end by lounging around until the day for Government payments gives them a chance for a celebration. Many schemes for the betterment of the Indian have been suggested and tried on the hapless objects of their attention. Some have been as wild as that of the philanthropic Englishman who proposed a society for furnishing ulsters and overshoes to the Fiji Islanders. And the result of them all is that the Government must now begin at the beginning and teach the young Indian how to earn his keep.

The author's preference for mission schools (p. 30) as distinguished from Government schools is sustained by well-chosen arguments. The confusion that must result in the Indian's mind from the variety of precept and practice which he sees in various religious bodies has its counterpart in China as it has, for that matter, among very many of the whitest of the white Americans. One missionary, said an observant Indian

father, threatened the little redskins with future punishment if they played their harmless games on Sunday; another missionary sanctified the same day by devoting a part of it to tennis. The unsophisticated parent was in a quandary. But he was speechless when a Mormon missionary with four wives assured him that such a thing was pleasing to God, and a Protestant preacher with one wife gave one as the limit of matrimonial venture, and a priest told him that God would be displeased if the priest tried to divide his time between mission work and a wife. Whoever wishes to think and speak understandingly of the Indian question, which has been a problem since the days of Washington, ought to study Mr. Leupp's admirable book.

**History of Medieval Philosophy**, by MAURICE DE WULF, translated by P. COFFEY, D.Ph. New York: Longmans, Green & Co.

A reaction has set in in favor of the philosophy of the Schools. It began somewhat less than a century ago, the pioneer work being done by such men as Fathers Kleutgen, Liberatore, Sanseverino, Cardinal Zigliara and others. Their chief aim was to give to the world a true presentation of the doctrine of St. Thomas; thus they hoped once more to enthrone scholasticism in its rightful place; for St. Thomas is the representative of genuine scholasticism. This movement received fresh impetus by the encouragement and sanction given it by the Apostolic See. It will always be one of the brightest jewels in the tiara of Leo XIII, that he proposed St. Thomas as the model on which Christian philosophers should form themselves. The present reigning pontiff is in full accord with his predecessor in promoting the study of the Angelic Doctor; for he clearly sees that this will materially aid him in realizing the motto which he set before himself on his accession to the Pontificate, "to renew all things in Christ."

Those pioneer workers in the cause of scholasticism have lately been joined by a new force, whose special purpose it is to unearth the buried treasures of the wisdom of the Middle Ages, and to harmonize them with the requirements of modern science. This harmonization must be possible, since truth cannot be opposed to truth. All that is required to bring it about are skilful workmen who know how to handle the tools prepared by their predecessors. This new force enlisted on behalf of scholasticism, is known as the Philosophical Institute of Louvain, founded by the illustrious Archbishop of Mechlin, Cardinal Mercier. Of this famous Institute, the writer of the book under review, Prof. Maurice de Wulf, is one of the most distinguished members and active workers. We feel confident that the "History of Medieval Philosophy" will go far towards accomplishing the object of the Institute, to reinstate scholasticism in its former place of honor, and to demonstrate the substantial harmony of its basic principles with the discoveries of modern science.

It is a pleasure, indeed, to review a book in which there is hardly anything except what is worthy of commendation. The "History of Medieval Philosophy" is a splendid exposition of the fortunes of scholasticism—of its rise, its successive steps of development, its culminating glory, its gradual decline and its final decay. The author opens his history with a brief review of the philosophical systems prior to the rise of Medieval Philosophy, in order to show to what extent the Schoolmen are indebted to the past for their teachings. He then proceeds to unfold the various phases of scholastic lore. Frequent critical observations are added to guide the reader to the right appreciation of the doctrines expounded. In the arrangement of the material the proper perspective is never lost sight of, the space allotted to the divers systems being always proportionate to their importance. Hence it is that the great synthesis of St. Thomas stands out most prominently; for it is the pivotal point of scholasticism. All along, due regard is paid to contemporaneous systems an-



tagonistic to the teaching of the Schools, in order to set forth the mutual interaction between them and scholastic tenets.

To crown all, the work under review is written in a graceful, flowing style, sometimes rising even into poetic diction. In the perusal of the volume, one is struck with the vast amount of erudition displayed and the indications of painstaking research everywhere in evidence. Much skill has also been shown in condensing entire systems into a few lines or paragraphs. So difficult a task is this, that it may account for occasional rapid transitions and for statements, here and there, which it requires considerable mental effort to grasp. The full bibliography annexed to the end of chapters and sections, will prove a most useful help to those who wish to pursue the study of Medieval Philosophy still further or verify the writer's statements.

The author must be congratulated on having found so able a translator as Prof. P. Coffey, D.Ph., of Maynooth College. On the whole, we deem the "History of Medieval Philosophy" a monumental work. A careful examination of the book leads one to the conclusion that in giving it to the public, the author has erected to himself a "*monumentum aere perennius*."

A. ROTHER, S.J.

**Crete, the Forerunner of Greece.** By C. H. and H. HAWES. New York: Harper & Brothers. Price 75 cents.

Thirty years ago the world of learning was amazed and looked askance at the discoveries of Henry Schliemann, which it was forced in the end to accept, although in doing so it had to give up numbers of preconceived theories concerning early Greek culture. And to-day, once again, scholars are called upon to revise their theorizing by the startling discoveries made on the Island of Crete in a series of recent excavations, which go to prove that the home of the first European civilization within Ægean area originated there. The only wonder is that archaeologists did not long ago turn their attention to Crete as a possible field of inquiry, in view of the fact that legends and semi-historical references pointed to the island (the last port of call between Europe and Egypt) as having played an important role in the most ancient of ancient times.

The Cretan excavations have been going on for a number of years, carried along purely scientific lines, and have yielded the fact that the soil is teeming with pre-Hellenic antiquities, thus proving that Crete was "the forerunner of Greece." All that has been done to date, in the way of exploration, has been carefully summarized in a small book, just published by Harper & Brothers, written by two well-known archaeologists who actively participated in the wonderful discoveries that have been made: C. H. and H. Hawes, husband and wife. In fact Mrs. Hawes (Harriet Body), acting for the American Exploration Society of Philadelphia, discovered the city of Gourina, the most complete pre-Hellenic town yet uncovered on the Island of Crete.

The book is intended to give simply a glimpse of the Minoan world, the "Greece beyond Greece," in order to interest the general reader in the subject, and also as a safe guide to visitors. It is carefully written, and adheres to facts, except in the matter of chronology, which seems to be more arbitrary than scientific. City after city has been uncovered: Knossos, Phæstos, Palæocastro and a number of others, places which were in their glory years and years before the golden age of Athens. The excavations and the objects found make it plain that the inhabitants were cultured people and in full possession of many of the arts and crafts in which the Greeks in after times were so proficient: architecture, painting, sculpture, mosaic, engraving of precious stones, the chasing and repousse of metals, the moulding and ornamentation of pottery, the weaving and embroidering of cloth.

The Minoans, like others of the ancients, wrote their ar-

chives upon clay tablets, of which thousands have been found but have not been deciphered, for as yet no one has discovered the key to the writing, which has some analogies to the Hittite system. There is every reason to believe that the day is not far distant when these tablets will have to give up their secrets; then we shall know what these people of Crete thought, as we now know how they looked, dressed and lived.

**Simon Bolivar, "El Libertador."** By F. LORAIN PETRE. New York: The John Lane Company. Price \$4.20, postpaid.

This is the portrayal with knifelike keenness of a career in which vainglory, despotism, cruelty and lust successfully struggled together in discordant unison for the mastery of the nobler aspirations of a strong, resourceful mind. The struggle, many-sided and unequal, began in the mere youth and raged until, prematurely old, racked with bodily ailments and abandoned and hated of many who had groveled before him, the world-weary Liberator, being then in his forty-eighth year, reached the end of his tumultuous life. The introductory chapter on the mistaken and short-sighted method of governing, which Spain obstinately pursued in her American dominions, explains the political unrest that must have leavened nearly all the better class of native subjects; while the peculiar and perplexing combinations arising from the mixture of the white, red and black races aggravated the social condition and effectually prevented oneness of thought and action.

Bolivar was a creole. Born in Caracas, Venezuela, in 1783, of parents who traced their unbroken descent from distinguished families of old Spain, his early boyhood was spent under the care of the best masters that the city could furnish. He was little more than a boy when he began that feverish study of political questions which ended in his own transient aggrandizement and in the overthrow of Spain's enfeebled authority in South America. Bolivar was the Liberator. Yes, as far as doing away with the remnants of the royal prerogative of Ferdinand VII is concerned, Bolivar has the glory. But his attempt to set up any just and stable government in its stead was a complete failure.

Whatever his political theories may have been, he did not, and perhaps could not, establish representative government. He spurned the proffered title of Emperor of the Andes, yet he ruled with more than Bourbon absolutism and saw in fancy his sway extended to all Spanish South America. His power was in the sword. Fire, pillage and bloodshed marked his meteoric course. In him there was little to love, much to fear. His memory is not enshrined in the affections of the people. If, with all the flamboyant patriotism to which the Castilian tongue lends itself so readily, the people hail him as the Liberator, they exalt the man of resistless, relentless energy, not the solicitous father of his people: his hands were too deeply dyed with the blood of massacre.

With painstaking accuracy, the author traces Bolivar's life day by day, one might say, up to the last moment when he breathed his last in the arms of Bishop José M. Estevez of Santa Marta. Incidentally as it were, yet conclusively he demonstrates from the nature and temperament of the people the folly of hoping to find or found a Latin American republic in which manhood shall be the sole or chief qualification for exercising the suffrage. The gaps between creole and mestizo, Indian and zambo, can not be closed in a day. Issued on the eve of centennial celebrations of independence in nearly all parts of Latin America, "Simon Bolivar" is a history of the greatest of the revolutionary movements which drove Spain from the mainland and is a fair representation of the others.

H. J. S.

**Desiderata—Nach Fünf Jahren.** ERZÄHLT VON AUGUSTE V. LAMA. New York: Frederick Pustet. Price 75 cents.

Two novelettes of girl life bound together into one volume. The stories are graphically told, the characters strongly and sympathetically delineated, and the noblest Christian ideals ever kept before our eyes.

The author opens with an account of convent days only to lead us on to that most critical of all periods, when the convent gates swing open for the last time, to send forth their ward into a world so different from that which hitherto she had learned to know and love.

A more particular reference to the second of these narratives may prove of interest. The scene opens with the reception into the sodality of three candidates from the upper classes. They promise, at Sister Dominica's request, each to write her a letter after five years shall have elapsed. The varied experiences crowded into these five years form three most vivid chapters. At last the fifth year arrives, and with it come three letters to Sister Dominica's desk.

The first is edged in black. It is not written by the hand she had known so well, for that hand lies still and cold beneath the sod, far in a foreign land; but the heart of the sodalist had not forgotten her, and this is its last message at the end of a stormy life. The second consists of eight closely written pages. The writer had intended to carry out her promise orally, for was she not to be a nun behind those self-same cloistral walls with the dear Sister?—but all that was five years ago, and now she has just entered on her honeymoon, and her letter is filled with rapture. The last is from the madcap, passionate, queenly Victoria, whom society had awaited with open arms. One thing alone she had never dreamed of "Non Monaca, non Monaca!" she had exclaimed in terror to the Holy Father, when in an audience he laughingly had asked what should be made of her. "Non monaca?—O come Dio vuole!" had been the old man's sweet reply. A picture now fell from the folds of her letter. It was a picture of St. Teresa. In a convent of St. Teresa's order Victoria had assumed the veil and there had found at last the peace and joy of God.

#### BOOKS RECEIVED

The Best Stories by the Foremost Catholic Authors. With an Introduction by Maurice Francis Egan, LL.D. In Ten Volumes. New York: Benziger Bros.  
The Light of His Countenance. A Tale of Rome in the Second Century After Christ. By Jerome Harte. New York: Benziger Bros. Net \$1.25.  
A Modern Chronicle. By Winston Churchill. New York: The Macmillan Co. Net \$1.50.  
Nathan Burke. By Mary S. Watts. New York: The Macmillan Co. Net \$1.50.

Prince Izon. A Romance of the Grand Canyon. By James Paul Kelly. Chicago: A. C. McClurg & Co. Net \$1.50.

The Making of Species. By Messrs. Douglass Dewar and Frank Finn. New York: The John Lane Co. Net \$2.75 postpaid.

The Utility of All Kinds of Higher Schooling. An Investigation by R. T. Crane. Chicago: A. C. McClurg & Co.

The Spanish Stage in the Time of Lope de Vega. By Hugo A. Rennert. New York: The Hispanic Society of America. Net \$3.00.

Recollections of a Varied Life. By George Cary Eggleston. New York: Henry Holt & Co.

The War in Wexford. An Account of the Rebellion in the South of Ireland in 1798. By H. F. M. Wheeler and A. M. Broadley. New York: The John Lane Co. Net \$4.20 postpaid.

**German Publications:**  
Die Stellung der Deutschen Katholiken Zur Neuere Literatur. Von Alexander Baumgartner, S.J. St. Louis: B. Herder. Net 27 cents.

Sonnenkraft. Der Philippbrief des heiligen Paulus. Von Dr. Franz Keller. St. Louis: B. Herder. Net 55 cents.

**French Publications:**  
L'Etat Mystique. Sa Nature. Ses Phases. Par Abbé A. Saudreau. Angers: Germain & G. Grassin.

Les Faits Extraordinaires De La Vie Spirituelle. Par Auguste Saudreau. Angers: Germain & G. Grassin.

La Vie D'Union a Dieu et Les Moyens d'y Arriver. Par Auguste Saudreau. Angers: Germain & G. Grassin.

Louis XVI. Etude Historique. Par Marius Sepe. Paris: Pierre Tequi.

De Goethe à Bismarck. Par Louis Cons. Paris: Nouvelle Librairie Nationale.

**Spanish Publication:**  
Con Los Jesuitas. Por Castigo. Por Pablo Ker. (Narrador de la Juventud.) St. Louis: B. Herder. Net 90 cents.

**Pamphlets:**  
The Salvation of God. The Substance of Five Sermons Preached in Westminster Cathedral in 1909. By Rev. M. Gavin, S.J. London: Burns & Oates. Net 8d.

A Simple Communion Book. By Mother Mary Loyola. Brooklyn, N. Y.: The International Catholic Truth Society. Net 5 cents.

The Place of Religion in Good Government. By Max Pam. Notre Dame, Ind.: The University Press.

#### Literary Notes

Brimful of energy and hope, *The Missionary* for April comes with its message of cheer. The line of battle is long, very long, and the ranks need recruits if the cause of the Church is to be presented properly to the citizens of the United States. We cannot give vocations to the priesthood but we can develop them. More priests is the cry. "Let us keep this appeal for priests ringing in the ears and echoing into the hearts of American Catholics, through pulpit, press and platform, through the voice of the spiritual director and the sweet insistence of the Catholic teacher in the Catholic school. The result will be vocations and foundations for the education of priests. God will be better served and America will be converted." Amen, say we. Notes from the field telling of the good accomplished make the future look encouraging.

What may almost be called an official life of the late Cardinal Vaughan is in preparation, and will be published about the date of the consecration of Westminster Cathedral next June. The work is in the hands of Mr. Snead Cox, the editor of the Tablet, who has had placed at his disposal an immense mass of material, including important documents from the records of Cardinal Vaughan's foundation, the Missionary College of

Mill Hill, and from the archives of the dioceses of Salford and Westminster.

The Irish Texts Society has in press an edition in three volumes, edited by Rev. J. MacErlean, S.J., of the poems of David O'Bruadair, who lived during the siege of Limerick, 1690, and gave a vivid picture of the times; also three romances translated into Irish in 1706 from the Spanish of Juan Perez de Montabor, by Father Manus O'Donnell; and a third volume of the poems of Egan O'Rahilly, revised by Tadhg O'Donoghue. "Ireland from the Union to Catholic Emancipation" is the title of a new volume based on unpublished documents in the State Papers of Dublin Castle.

Regarding the Charlemagne manuscript which he recently discovered in the Vatican, Cardinal Rampolla says: "There can be no doubt as to its genuineness. It is well known also that he had often expressed himself in poetry, and a good example of his composition and style is the epitaph on Pope Stephen. The discovered document is an elegy on the death of his son, written in Latin, and when found was in two pieces, the joining of which was a laborious task."

In the *Irish Book Lover*, No. 7, Rev. Stephen Browne, S.J., Clongowes Wood College, County Kildare, asks the help of interested readers in completing a "Readers' Guide to Books on Ireland," which he has in preparation. It will consist of a classified list of books dealing with Ireland and the Irish, with a descriptive note for each title. The fictional section has already 520 titles and notes and the historical list 300. Messrs. D. J. O'Donoghue, Grattan Flood, Dr. McCaffrey of Maynooth and others are collaborating with Father Browne.

An Irish Opera, "Eithne," by Robert O'Dwyer, which had a successful performance in Dublin recently, is being prepared for publication. Father O'Neill, S.J., of the National University, says: "It is the finest thing in opera ever done by an Irishman, more profound and solid and much more Irish than anything of Balfe or Wallace."

The centennial celebrations of the Argentine Republic in May and of Mexico in September give timeliness to Dr. Warren Currier's sketch of the causes, progress and results of Spanish-American independence in *The American Catholic Quarterly Review*.

"Edmond Rostand and His Works" is the opening number of the April *Irish Monthly*. It is entirely eulogistic of the literary productions of the French dramatist.



## PULPIT, PRESS AND PLATFORM

PASTORAL LETTER OF THE FIRST CANADIAN  
PLENARY COUNCIL.

"The Pastoral Letter of the Fathers of the First Plenary Council of Quebec—September 19th to November 1st, 1909," was published on the 8th of the present month. This lucid and exhaustive pronouncement "on the Christian Spirit in the Individual, in the Family and in Society" is addressed to all Catholics, clergy and laity, throughout Canada, and is signed by the entire Canadian hierarchy: the Archbishop of Ephesus, the Most Rev. Donatus Sbarretti, Apostolic Delegate, and six other Archbishops; twenty-seven Bishops, of whom four are Vicars Apostolic, two Auxiliaries, and one Coadjutor; one Prefect Apostolic, and three Administrators of vacant sees. We here give a digest of its forty-one pages.

The Introduction states that the chief pastors of Canada, "after having confided their deliberations to the guidance of the Holy Ghost, and called to their consultations men most noteworthy for erudition, wisdom and piety, have enacted such decrees as they judged to be the most conducive to the spiritual welfare of the faithful committed to their care. These decrees, after having been submitted to the supreme authority of Rome will be made public, to be thenceforward a guide for your faith and a rule for your conduct." Thanking the faithful for their prayers which have been heard in the harmony and successful issue of the Council, the entire Canadian hierarchy exhorts them to receive this letter, as the common voice of the Episcopate, with respect, and to ponder carefully its teachings. "Taking our inspiration," say the Fathers of the Council, "from the admirable program which Pius X traced for himself at the outset of his Pontificate, and convinced with him that there is no salvation for either individual or society, that does not rest on that foundation 'which is laid, which is Christ Jesus,' we join our voice to his in exhorting you to 're-establish all things in Christ,' and to engrave the indelible impress of His spirit upon your private, your domestic, and your social life."

The great duty of a Christian is constantly to reproduce in his own life the essential features of the Saviour. Hence follows the duty of studying this Divine Model. How few are those who endeavor to study His actions, to drink in His words and to commune with Him in intimate and holy familiarity. A craving for profane sciences is freely indulged; it is considered a source of legitimate pride to know all about the people that attract public attention. But of Jesus Christ, His divine per-

sonality, His precepts and counsels, what definite knowledge is possessed by the generality of men? Under the plea of presenting Christ to us in a new light, more in conformity with human science, the so-called Modernists portray for us but an unseemly caricature of the Saviour. Far other is the Christ whom the Church adores and whom the Gospels and tradition represent to us. His spirit is unalterably opposed to the spirit of the world which He relentlessly condemned. His example and teaching breathe humility and obedience, whereas the world lauds false independence and insubordination. It is because His Church is a nursery of discipline and obedience that she has strewn the ages with works that perish not. The spirit of Christ is, moreover, one of self-denial and of sacrifice, opposed to the ever-growing worldly love of comfort, the eager quest of pleasure, the alarming increase of luxury which swallows up the fruits of labor, breeds dissatisfaction and inflames the most wicked passions. Christians should remember that the Gospel is inseparable from the Cross, and they should therefore accept with cheerful hearts the law of penance, which for sinful man is a law of resurrection and of life.

But in order to the strengthening of the will which these supernatural virtues presuppose prayer is absolutely necessary. In the supernatural order our soul's life looks to grace alone for support and grace is granted to him that asks for it. It is good for the Christian to lay aside from time to time his occupations, lift his thoughts to God, and refresh his soul with heavenly discourse. The food of our souls is Holy Communion. "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." The decree on daily communion, issued four years ago by our much beloved Pontiff, Pius X, has produced an irresistible movement of faith and love that is leading back the faithful to the Eucharistic Jesus.

The family, like the heart of the individual Christian, is a sanctuary that should be consecrated and sanctified by religion. It is an error altogether too common nowadays and extremely ruinous to souls, to think that one can serve two masters, by accommodating his conscience to opposite codes of morality. The stability and happiness of the Christian home depend entirely on the indissolubility of the marriage tie. The respect due to the inviolable and sacred matrimonial union places Catholic husbands and wives under special obligations. Husbands should devote to their homes all the time that business and social duties leave at their disposal. Wives should not allow social work, although now more necessary than ever, to interfere with those home duties for which nature and Providence have especially fitted them.

The training of children is truly the supreme duty, even as it is the great glory, of parents. The domestic hearth is the child's first school, in which Christian parents, knowing that their children have come from God and must return to Him, take pains to develop in them deep faith and habits of prayer. Then they send them to Catholic schools, avoiding, at all costs, as most dangerous, those schools in which all beliefs are treated as equal.

Besides being part of a family, man is a member of society, whether civic, provincial or national. Whatever be your office in civil society, fulfil it with integrity, holding the common good above your personal advantage, taking always as a guide your conscience as Catholics. Vote with wisdom and honesty. To sell one's vote is to sell one's conscience and to dishonor the fair name of citizen. Catholic legislators should bear in mind that the Church, while admitting the supremacy of the civil power within the limits of its own sphere, is herself supreme within her own domain, and demands that all her rights be respected.

As the press is the chief and largely the sole educator of the multitude, and as bad newspapers far surpass good ones in number and in influence, the responsibility of the Catholic journalist is as great as his apostolate is fruitful. He must confront error with truth and counteract the poison of evil reading by the antidote of wholesome and interesting articles. He must rise above party interests when those of religion are at stake.

Among the social plagues which the Fathers of the Council expose and combat at considerable length and with convincing arguments are: (1) intemperance, which paves "the way to every abasement, physical, intellectual and moral;" (2) mixed marriages, which are the cause of great losses to the Church, and which may be prevented by proper care on the part of parents to forestall the danger by avoiding occasions for meetings that may lead to such unions; (3) "secret societies more or less directly allied to freemasonry, which, under a variety of names, strive with the same untiring persistency to wipe out Catholicism from the face of the earth;" and (4) neutral associations, professing religious neutrality, which, although not yet under the formal ban of the Church, may some day deserve condemnation and thus expose such Catholics as have imprudently joined them to the painful alternative either of relinquishing the savings they have entrusted to these neutral societies, or of abandoning the practice of their religion.

The Letter concludes with the hope that the principles it embodies may guide all Canadian Catholics in their private and public life, and thus bring about the re-establishment of all things in Christ.

### EDUCATION

The syllabus, prepared by the public school authorities of New York State for grammar schools after the present year, is meeting wide approval. That a six years' course of work is best adapted for primary grades is agreed upon by educators as a solution of the problem of the long time now demanded by the courses of secondary and higher schools. If students be ready to begin their high school work two years earlier than heretofore, their further training in the professional school or college will have been completed at an age compatible with a fairly early entrance upon their chosen life work. As was noted in this column, in the issue of February 19, the revised syllabus is satisfactory, as well, from an educational standpoint. The work to be accomplished in its primary grades can be fully attended to in six years. True, many fads of recent introduction will be dropped, but they will be replaced profitably by the restoration to their former importance of the three R's. The progress claimed for prevalent programs of primary grade studies does not appeal to many as an advance from good to better.

It is a mistake to crowd into work assigned for these years a series of topics useful, indeed, and in themselves educational, but which suppose a receptivity far in advance of the initial years of school training. Physiology, for instance, is a subject upon which stress is laid in most recent schedules of primary work. It is, too, one regarding whose fundamental notions children should have some information. But is it not better to impart this information through the occasional word of parent or teacher, than to oblige children to study the subject from a text-book which they can scarcely understand? Similarly subjects pertaining to science and mathematics beyond the capacity of primary students occur in these programs.

Modern educators urge better "co-ordination" of schoolwork. To effect this they speak of "drawing down the higher schools to meet more closely the lower grades." In the process that follows, the elements, at least, of science and of mathematics are required in primary grades, while fuller treatment is reserved for secondary schools. In consequence primary pupils labor with little benefit to themselves and with a loss of time that should be devoted to work of which they are capable. Better far a return to the old method of insistent drill in the three R's in primary schools. With these the pupil is ready for the advanced instruction of secondary classes; and those who cannot go further will, at least, have a rounded and complete training in the rudiments.

A feature of the report of colleges and universities this past year is a discussion of the problem how to keep a college educational. The question is not as readily answered as one might think. President Butler, of Columbia, a short time since reminded us that difficulties in the way of attaining educational efficiency are not surmounted by assured material resources, such as ample endowments, buildings and equipment, nor yet by providing a competent faculty. These things alone, while admittedly important, do not meet present day influences inside as well as outside of the college, which tend to offset the formative work attempted in educational institutions. Dr. Winthrop Stone, President of Purdue University, is quite frank in the treatment of the question in his annual report to the trustees of the university. Speaking of the great varieties of activities coincident with the growth of student bodies, and developing customs, institutions and traditions innocent and valuable enough in themselves, he explains how they become an absorbing feature of student life and tend to weaken the forces which the university employs to attain its true purpose.

"The environment of the institution has a tendency to become mercenary in its attitude as the larger number of students brings larger disbursements of money for living and recreation; the purveyors of amusements offer inducements for wasteful expenditure of time and money; society advances its claims; the physical environment of the university may expose the student body to unsanitary conditions of living or to contagious diseases; and finally, immorality and vice are alert to the possibilities of their trade among young men." The aim of the college is to produce men morally strong even more than intellectually equipped, and the question how to meet these forces and to deal with them is by no means the least important of the problems to be faced by the educator. And, though no reference to the thought is to be found in the reports to which reference is here made, it is a problem which the Catholic feels must be solved in most part by the salutary influence of religion in education. The development of a sense of duty will be the best means to deal with such forces, and the sense of duty without religious motive is unthinkable.

A memorial, signed by over 2,000 students and graduates, praying that Irish be made a compulsory subject for matriculation for all Irish-born students, was considered, March 31, by the Faculties of the National University, and on the motion of Dr. Douglas Hyde, was approved. The Board of Studies has since decided that Gaelic shall be compulsory at some period of the University course.

### SOCIOLOGY

The American Society for Visiting Catholic Prisoners has just published its fourteenth annual report. Its work is within the state of Pennsylvania, chiefly in Philadelphia, where it visits the Eastern Penitentiary, Moyamensing and Holmsburg Prisons. To the first it made 327 visits, visiting 5,758 Catholic prisoners, to whom it has made 127,725 individual visits during fourteen years. Moyamensing Prison was visited 84 times and 1157 Catholic prisoners were visited. The committee appointed to visit Holmsburg have difficulties put in their way by the regulations of the Board of Inspectors, who forbid all visiting on Sunday and public holidays. The same rule holds at Moyamensing, and its visitors have to take time from their business to perform this work of charity. The State Assembly passed an Act in 1909 to remedy this, but the superintendents decline to act until the Prison Inspectors change their regulations. The Visiting Committees distribute pictures, rosaries, scapulars, crucifixes, Catholic newspapers, etc., prepare prisoners for the Sacraments, and strive to help them after their release. A contribution of fifty dollars entitles one to be enrolled as a benefactor. The address of the Treasurer is: Ignatius J. Dohan, P. O. Box 15, Philadelphia.

The St. Francis Hospital, New York, under the charge of the Sisters of the Poor of St. Francis, sends us its forty-fourth annual report. Each year shows an increase in the number of afflicted poor to whom the Sisters minister. With the exception of tuberculosis and incurable cases, none is denied admission no matter what his faith may be, for the Sisters count it their privilege to care for those who are least able to help themselves. The number of patients on January 1, 1909 was 302. 2,372 were admitted during the year. 2,148 were discharged and 240 died during the year, leaving 286 in the hospital on January 1, 1910. Exclusive of the number of patients admitted in a dying condition, the death rate was only 5.4 per cent. It is needless to say that funds are greatly needed for this most worthy charity.

Mr. John Mitchell, the labor leader, in a recent lecture on the Labor Unions at Cathedral Hall, New York, to a crowded audience, was introduced by Rt. Rev. Bishop Cusack as a man who had given years of devoted study to the conditions and problems of labor and was a master of his subject, the bishop adding that the Church is heart and soul with him as it is with every man trying to help his fellow-man.



## ECONOMICS

A year ago Sir Christopher Furness, the well-known English shipbuilder, entered into a co-partnership arrangement with his workmen at West Hartlepool. It was to be tried for a year, and then the question of continuing it was to be voted on. It has now been rejected by the men by a majority of 106 in a total vote of 1,090. Many did not vote. Several reasons are alleged for its rejection; but the real reason seems to be the opposition of the unions and the Socialists. Speaking for the former Mr. Barnes, M. P., said the system is inconsistent with unionism. Had it succeeded the men would have come to regard their positions in the works as secure, and would have been detached from their fellows, as is the case with the men of the South Metropolitan Gas Co., who live selfishly in a world of their own, knowing nothing of the outside world of industry. On behalf of the Socialists Mr. Keir Hardie, M. P., spoke in the same tone, adding that the profits had been divided unfairly. The large number of abstentions shows the pressure the unions put upon the men, and how little care Mr. Barnes and Mr. Hardie have for the poor is shown by their words.

During the fiscal year of 1904 the cattle exported numbered 593,000: the indications are that for the present fiscal year they will not surpass 175,000. In 1901 the fresh beef export was 350,000 pounds: this year it may reach 75 million pounds. The export of bacon in 1898 was 650 million pounds: it will be less than 180 million pounds this year. In 1906 742 million pounds of lard were exported: this year the export will be about 400 million pounds. In 1892 the wheat exported amounted to 117 million bushels: this year it will be 50 million. Of corn 209 million bushels were exported in 1900: 36 million will be exported this year.

The price of cattle in 1895 was \$62 per head; in 1903 \$74 per head; in 1910 \$90 per head. Bacon in 1897 was 7½ cents a pound; in 1910 12 cents. Lard was 5.1 cents a pound in 1897; in 1910, 12 cents. Wheat was 58 cents a bushel in 1895; 73 cents in 1902, and \$1.03 in 1910. Corn was 31 cents a bushel in 1897; 41 cents in 1900, and 70 cents in 1910. These figures show conclusively the reason of high prices; the disproportion of the supply to the demand. Europe is ready to pay high prices for food and our farmers are unable to furnish more than a fraction of what they used to ship. It is noteworthy too that their surplus for shipping would supply this country for a very short time.

The Progressive Union of New Orleans has succeeded, after three years of persistent effort, in persuading the Hamburg-

American Steamship Company to establish a direct service between Hamburg and New Orleans. The city is now making strenuous efforts to secure the Panama World's Exposition. At a mass meeting April 7, presided over by Governor Sanders and attended by the State Committee of Five Hundred, \$200,000 were subscribed for preliminary expenses. It was agreed that the State Legislature should be asked for authority to impose a tax of \$4,000,000 for the purposes of the Exposition, the rate for New Orleans to be double that of other portions of Louisiana.

We have received a copy of the *Electrical Worker* for March last, in which the editor, Mr. Peter W. Collins, speaks out very strongly and to the point against Socialism as the enemy of Trade Unionism, declaring, moreover, it to be anti-religious and un-American. Workmen would do well to read his editorial, especially the *Electrical Workers*, who have been suffering much lately from Socialistic organizations within their ranks.

## SCIENCE

The Georgetown College Observatory has issued a convenient table for those who would view Halley's comet with the naked eye. While primarily intended for Washingtonians, the table with slight modifications will be serviceable for persons in the Eastern states. Sunrise and cometrise are given first, and the directions where and when to look for the comet:

	Sun rises	Comet rises
April 24.....	5.22 A.M.	3.24 A.M.
April 28.....	5.17 A.M.	3.08 A.M.
May 2.....	5.11 A.M.	2.55 A.M.
May 6.....	5.07 A.M.	2.46 A.M.
May 10.....	5.02 A.M.	2.44 A.M.
May 12.....	5.00 A.M.	2.48 A.M.
May 14.....	4.58 A.M.	3.00 A.M.
May 16.....	4.56 A.M.	3.28 A.M.

To see the comet, the sky should be sufficiently dark. This will not be the case later than an hour before sunrise, and with the present brightness of the comet it will be safer to allow an hour and a half. After the comet has once been found it can be seen in a brighter sky.

Moreover, the comet should be fairly above the horizon, say five or six degrees. This is about the apparent height of the top of a three-story house, seen from a block away, on reasonably level ground, of course. The comet reaches this height above the true horizon half an hour after it has risen. One's natural horizon is apt to be somewhat higher than the true horizon.

Hence one should look for the comet not earlier than half an hour after cometrise and not later than an hour before sunrise, but better an hour and a half.

The comet will be visible in the morning until the middle of May, but at an earlier hour, as the sun is rising earlier. One can figure out when to look by the table given above.

During April, at the time the comet rises, it will be some 10 degrees north of east. Half an hour later it will be 5 degrees north of east, and an hour later nearly due east. During the first half of May it rises farther north, approaching the point where the sun rises. It can be seen from any point from which there is a view of the east, if the house tops, etc., do not cut out the lower sky.

On May 17, 18 and 19 the comet will be too nearly in line with the sun to be seen unless it should be unexpectedly brilliant. From then on it will be visible in the west in the evening as soon as it grows dark enough. On May 20 it sets two hours after the sun, and later every night; so it can be seen well then at a convenient hour.

"The Total Amount of Starlight" is investigated by G. J. Burns in the March number of *The Observatory*. His own method was to put a star so much out of focus in a telescope that the apparent brightness of the disk it presented was equal to that of the sky. He says that Newcomb had used a somewhat similar method, and that Kapteyn had obtained his results by a mathematical formula deduced from the known brightness and known number of stars of all magnitudes. The latest determination is by Yntema, of Groningen, Holland. His procedure was to direct a plaster of Paris disk to the sky, and illumine it by sliding a small electric lamp in front of it and noting the latter's position when the disk ceased to be visible.

These methods gave different results, the total amount of starlight deduced from them ranging from 1350 to 2000 times that of a standard first-magnitude star. The color of the sky was found to be a troublesome factor, as in non-galactic regions it is at times dark blue, at times more or less milk-white, and near the horizon grayish.

Yntema found that there was some light, which he called earth-light, which was not due to direct starlight, and which he estimated to be at times as much as fifteen times as plentiful as starlight. He said it was caused partly by the diffused light of the stars, and might be a permanent aurora or an extension of the zodiacal light. It increases toward the horizon, and is sometimes observable even when the sky is overcast. It is evident that observations on the total amount of starlight and on the brightness of the sky call for moonless nights, and for exceptionally transparent atmospheric conditions and a location far from the artificial lights of a great city.

WILLIAM F. RIGGE, S.J.

## ECCLESIASTICAL NEWS

On April 14., at the Cathedral, Burlington, Vt., Right Rev. Joseph John Rice, of Northbridge, Mass., was consecrated bishop of the see by Right Rev. Bishop Beaven, of Springfield. Bishop Rice is the fourth bishop from the Springfield diocese to be consecrated since 1892, the others being Bishops Conaty, of Monterey and Los Angeles, Garrigan, of Sioux City, Feehan, of Fall River, and he is the third bishop to receive consecration from the hands of Bishop Beaven. One of the chaplains of the new bishop at the consecration was Rev. Albert R. Peters, S.J., who had baptized him. Bishop Rice was born at Leicester, Mass., December 6, 1871, and on December 10 was baptized by Father Peters in St. Joseph's Church, Leicester, at that time under the charge of the Jesuit Fathers attached to Holy Cross College, Worcester. He was graduated from the Leicester Academy in 1888, entered Holy Cross College in the fall of that year, and was graduated from the college in June, 1891. He entered the Grand Seminary, Montreal, in September, and was ordained to the priesthood in Springfield, on September 29, 1894, by Bishop Beaven. He then went to Rome and made a two years' special course of theology and canon law. On May 16, 1896, he received at the Minerva his doctorate of Theology. On his return to the United States in July, 1896, he was assigned to Oldtown, Maine, a French and Indian parish, where he remained until November, 1896, being recalled thence to St. Bernard's Church, Fitchburg, under the direction of the then Father, now Bishop Feehan. This parish has given two other bishops to the Church, Garrigan and Feehan. He was afterwards transferred to Notre Dame, Pittsfield, to St. Roch's, Oxford, and to St. Patrick's Cathedral, Whitinsville. In September, 1902, he was called to fill the chair of Scholastic Philosophy at St. John's Seminary, Brighton, where he remained till 1904, when he was appointed pastor of St. Peter's, Northbridge, and here he received on January 8, 1910, the appointment to the Bishopric of Burlington. Both the consecrating prelate and the newly consecrated bishop are graduates of Holy Cross College, while the two assistant consecrators were also Holy Cross College students.

His Eminence Cardinal Gibbons, the Rt. Rev. Mgr. Thomas J. Shahan, Rector of the Catholic University, and a notable gathering of college presidents, educators and scholars attended the public disputations in theology and philosophy at Woodstock College, Woodstock, Md., on April 13.

Rev. John M. Salter, S.J., a student of the college, defended the entire Catholic

doctrine on the sacraments. Mr. Francis P. Le Buffe, S.J., defended the entire field of Catholic philosophy. The disputations were carried on in the Latin language and according to the usual scholastic method. Each of the auditors was furnished with a neat booklet containing the theses to be defended, and was free to enter controversy with the defendant. To ensure an adequate number of antagonists, eminent scholars were invited to enter the lists.

Those who attacked the Theological theses were: Rev. J. McHugh, O.P., S.T.L., Professor of Dogmatic Theology at the Dominican College of the Immaculate Conception, Washington, D. C.; Rev. Joseph Bruneau, S.S., D.D., Professor of Dogmatic Theology at St. Mary's Theological Seminary, Baltimore; Rev. Florentine Bechtel, S.J., Professor of Sacred Scripture and Hebrew at St. Louis University, St. Louis, Mo., and Rev. William Power, S.J., of Selma, Alabama. Against the theses in Philosophy there were: Rev. P. L. Duffy, LL.D., Litt. D., Rector of St. Joseph's Church, Charleston, S. C.; Rev. Charles A. Dubray, S.M., of the Marist Seminary, Brookland, D. C.; Rev. Francis P. Siegfried, Professor of Philosophy, St. Charles' Seminary, Overbrook, Philadelphia; Rev. G. Sauvage, C.S.C., D.D., Professor of Dogmatic Theology at the Holy Cross College, Washington, D. C.

Advices from Australasia state that at a meeting of the priests of the diocese of Auckland, on March 11, for the purpose of nominating a successor to the late Bishop Lenihan, the Rev. Dr. H. W. Cleary, editor of the *New Zealand Tablet*, was named as *dignissimus*. Dr. Cleary was in New York recently en route to Rome. He came here by way of South America, visiting there the principal cities to further the details of a scheme in which the Australian Catholic Truth Society is interested. This is to establish a chain of Catholic correspondents linking all the great cities together. When information is desired to correct misstatements, or to give original details, these centres of information are to be at all times available for the use of the Catholic Truth Society. Dr. Cleary visited several of the cities here and will make a tour of Great Britain, Ireland and the Continent during his stay abroad, which he expects will last about a year. Dr. Cleary has contributed several articles to "The Catholic Encyclopedia," and for a number of years has successfully edited *The Tablet*. He is also the author of a history of the Orangemen—the fanatical Protestant Society that has played so prominent a part in modern Irish history.

Impressive ceremonies marked the formal installation on April 5, in St. Mary's Church, Newark, of the Rt. Rev. Ernest

Helmstetter, O.S.B., who was recently elected Abbot of St. Mary's Abbey by his brother monks of the Benedictine Order. The Rt. Rev. John J. O'Connor, D.D., Bishop of Newark, pontificated; present in the sanctuary were the Rt. Rev. James A. McFaul, of Trenton, and the Rt. Rev. John S. Monaghan, of Wilmington; the Rt. Rev. Arch Abbot Leander Schnerr, O.S.B., of St. Vincent's Arch Abbey, Latrobe, Pa., and many monsignors and dignitaries of the Benedictine order.

The Rev. Dr. H. G. Ganss, who has been in charge of St. Patrick's Church, Carlisle, Pa., for nineteen years, has been appointed immovable rector of St. Mary's, Lancaster, and successor to the late Rev. Dr. P. J. McCullagh. Dr. Ganss is a native Lancastrian, and he returns as pastor to the church of his boyhood. He was educated at St. Vincent's College, Beatty, Pa., where he received the degree of Doctor of Music in 1876, and was ordained two years later. Several brochures from his pen have appeared on Luther, the Reformation and kindred topics, and his frequent contributions to Catholic periodicals evince an accurate knowledge and keen insight on a variety of topics and interests. An article on "The Real Luther" was written by Dr. Ganss for the first volume of *AMERICA*.

The investiture as Domestic Prelate of the Rt. Rev. A. Bronsgeest, V.G., took place on April 3, the Rt. Rev. Bishop O'Reilly presiding. Mgr. Bronsgeest has been rector of St. Peter's Church, The Dalles, Ore., for the past thirty years. The missionary field in which he labored alone for so many years is now divided into seven parishes with resident priests.

Under the will of the late Rev. Dr. P. J. McCullagh, of Lancaster, Pa., the Little Sisters of the Poor of Philadelphia receive the munificent sum of \$85,000.

By signing the general appropriation bill Governor Crothers approved the item of \$5,000 for two years for St. Vincent's Orphan Asylum, near Towson, Md. Governor Crothers visited the new institution last summer, and personally complimented the Sisters in charge on their good management of the asylum.

At a recent meeting of the Bureau of Catholic Indian Missions, held in Washington, D. C., the Rev. William Hughes, of San Jacinto, Cal., was appointed to assist the Rev. William H. Ketcham in the work of the Bureau. Father Hughes's experience with Indian Mission work will be a valuable acquisition to the Indian Bureau. He is an alumnus of the Catholic University.



*The Field Afar*, should it need any introduction to our readers, is the organ of the Boston archdiocesan Society for the Propagation of the Faith. Now in its fourth year, it is strong, earnest, enthusiastic. The April-May issue has an account of an East African mission centre and its new church, the pride of the district, with a glimpse of the trials of missionary and neophytes, and a description of life and manners in distant Borneo. The many illustrations all have their attractiveness, but the most taking picture is that of a little Chinese altar boy who is looking forward to the day when he may be a priest. An accompanying letter tells all about the prospective missionary. A note on priestly and religious vocations in Holland increases our admiration for our Dutch brethren in the Faith.

The Catholic population of Holland is 1,670,000 and there is one priest for every 740 Catholics.

Last year, there were 1,051 parishes and 2,404 priests.

There are 3,900 men in various religious orders as against 3,200 twelve years ago. These represent no fewer than twelve orders or societies.

The Foreign Missions are represented by the Society of the Most Sacred Heart (Tilburg), the Missioners of Steyl, of Zundert and Rosendaal, a branch of Mill Hill. There are Dutch Sisters of all kinds, reckoned at more than 20,000, and quite a little army of these is at work on the missions. Besides these Holland's missioners are now toiling, the Jesuits, in Dutch Indies; Capuchins, in Borneo; Carmelites, in Brazil; Dominicans, in Curaçoa and Porto Rico; Franciscans, in China (So. Shensi and No. Shantung) Brazil; Lazarists, in East Tcheley; Redemptorists, in Dutch West Indies, Brazil; Sacred Heart of Jesus, in New Guinea, Philippines; other missioners, in Oceania, Australia and the United States.

Mgr. J. de Becker, rector of the American College at Louvain, on a visit to Rome during the Easter holidays, presented to the Holy Father a memorial volume, edition de luxe, of the recent Jubilee festivities at the Catholic University of Louvain.

President Taft has designated the Rev. Dr. Charles Warren Currier of the Catholic Bureau of Indian Missions to represent the United States and the Smithsonian Institution at the congress of Americanists, at Buenos Aires next month. He will also represent the Catholic University. Rev. Dr. Currier spent some time in Spain and Cuba, and is well versed in the language and affairs of the Spanish-American republics.

### PERSONAL

The Catholic Club of New York City held its annual banquet on the sixteenth inst. About one hundred and fifty members attended. The President, Frank S. Gannon, Esq., was toastmaster, having at his right the guest of honor. Archbishop Farley, of New York. His Grace made a feeling address speaking of his affection for the Club and alluding in touching words to his undying attachment to the memory of its founder, Father P. F. Dealy, S.J. He then spoke of the great work incumbent upon the Club by reason of the increase of our Catholic population, of showing to the country what we are in intelligence and moral worth, and assured the members that they had in this fulfilled his anticipations as he had expressed them at the opening of their home. Edward J. McGuire, Esq., took for his theme the obligation resting on Catholics of taking a more active part in the work of social improvement, alluding to the week-end retreats at Keyser Island as the source of his inspiration. Hon. John F. O'Connell, of Boston, spoke for the non-resident members of the Club. Calling attention to the number of Catholics in the United States, he said that the time is past for apologising for our existence and for accepting the patronage of high officials who go about the world claiming praise for their broad liberality because they have appointed one Catholic to this office, another to that. He hoped never again to see a Catholic appointed or elected to anything because he is a Catholic. But, on the other hand, he protested against any man being excluded from any office because he is a Catholic. Let the best man be chosen, and he did not doubt but that our religion would make our men the best. Frank Keenan, Esq., gave a very useful address on the relation of the Stage to the Church from the actor's point of view. He did not believe in an alliance between the two. An alliance is between equals. The Church is absolutely superior to the Stage. It is the means given us by God to save our souls, and actors like everybody else must save their souls by submitting to its teaching and laws. The actor must refuse to take part in evil plays for his own sake; but the obligation of purifying the stage does not rest on them alone. History and human nature prove that the stage will be what the public wants it to be. "I belong," he said, "to an association of actors bound to refuse their cooperation in the production of an evil play: how many Catholic men and women bind themselves to refuse to cooperate by

witnessing such productions. When I see them going to such things I attribute it to a momentary lapse, but their obligation is as clear as mine."

The following supplementary editorial on the President Roosevelt incident appeared in the *New York World*, April 7:—

John Callan O'Loughlin, who served as a voluntary ambassador between Mr. Roosevelt and the Vatican during the late unpleasantness cables to the valued *Times* that "Mr. Roosevelt has always possessed a peculiar affection for the Methodists."

Of course he has, and not merely for the Methodists of the North but for the Methodists of the South: for the Free Methodists as well as for the African Methodists, for the African Union Methodists, for the Primitive Methodists, for the Wesleyan Methodists, for the Zion Union Apostolic Methodists, for the Congregational Methodists, for the Union American Methodists.

Likewise he has always possessed a peculiar affection for the Baptists—not alone the regular Baptists, but Freewill Baptists, Seventh-Day Baptists, Six-Principle Baptists, and even for the Old Two-Seed-in-the-Spirit Predestinarian Baptists.

He has always possessed a peculiar affection for the Catholics and for the Jews and for the Episcopalians and the Unitarians; for the Congregationalists and for the Christian Scientists and for the Universalists and the German Lutherans; for the Salvation Army and for the Presbyterians and for the Dutch Reformed Church and for the Hicksite Quakers; for the Seventh-Day Adventists and the Mennonites, the Moravians and the Spiritualists.

There may be individuals whom Mr. Roosevelt detests. There may be liars and malefactors and molycoddles and weaklings and cowards and cravens and undesirable citizens whom this just man armed loathes and abominates. But there is no organized body of American citizens, exerting voting strength or political influence, for whom Mr. Roosevelt has not "always possessed a peculiar affection."

The final lecture of the course given by the Long Island Chapter, Knights of Columbus, in the new Montauk Theatre, Brooklyn, will be delivered on Sunday evening, April 24, by the Rev. Thomas J. Campbell, S.J. The lecture will be on "Some Ideal Knights of Early Times." Father Campbell will also lecture, on April 25, at the Catholic Club, Manhattan, for the United States Catholic Historical Society, on "Pierre Esprit Radisson" Founder of the Hudson Bay Company.

The German Kaiser has signified his intention to honor the centenary of Mexican independence by presenting to the

republic a life-size statue of the great explorer and scientist, Alexander von Humboldt.

### OBITUARY

The Rev. Raphael Gélinas, S.J., died at the Jesuit novitiate, St. Andrew-on-Hudson on April 14. For forty years he was chaplain at Blackwell's, Randall's and Ward's islands, his appointment dating from his ordination in 1867. His work in the city institutions on the Islands was interrupted by a year's service at St. Mary's College, Montreal, in 1878, and one year, in 1872, at Frederick, Md. Father Gélinas was born November 9, 1829, at Yamachiche, near Three Rivers, Quebec. He entered the Jesuit novitiate in Canada at the age of twenty-five, and made his theological course at Fordham, N. Y., and at Georgetown University. He was a man of remarkable singleness of purpose, zeal and devotion to duty. Even when the infirmities of old age made outside work impossible, he longed for active employment in quest of souls to be saved and he consoled himself for the forced inactivity of a still cloudless mind by prayer for the living and the dead.

Very Rev. Michael Rua, Superior General of the Salesians, died in Turin, on April 6, aged 73 years. He joined the Congregation in his fifteenth year, and was secretary to the great Don Bosco, who designated him as his successor at his death in 1888. His administration during twenty-two years was most successful. The Salesians now have 4,000 priests in their society, and 500 institutions, colleges, asylums and schools under their charge.

### LETTERS TO THE EDITOR

#### MODEL VENEZUELAN PRIESTS.

To the Editor of AMERICA:

The allusion of Father Creamer to two good Venezuelan priests working in the Archdiocese of Port of Spain, Trinidad, B. W. I., brought back to my mind many things of the past in dear, beautiful Trinidad. Father Creamer refers to dear old Fathers Alvarez and Perdomo. I knew them well long ago. I was then in Minor Orders and teaching for the Local Cambridge Examinations in St. Mary's College, Port of Spain. Many a time have I been honored as a guest, in the house of Father Alvarez at Maraval, one of the most beautiful spots near the above mentioned city. We spoke French and Spanish together. He is a model to priests. I looked up to him as to a martyr. He had been driven from Venezuela by the tyrant Guzman Blanco. The venerable Archbishop Guevara and Father Rodriguez (afterwards bishop of a diocese in Venezuela), shared his exile. Never would he return to be

a slave to an infidel ruler. For the good of the Church in Trinidad he remained there, and never have I known a more faithful priest. Father Perdomo often came to the college, and I often had the honor of entertaining him. He was most devoted to his parish of Tumpuna and missions, and brought the Sisters of St. Joseph of Cluny to several of his schools. Here are three South American priests that I have known and admired. I look back upon their lives as models of the life of the good pastor of souls. Shame upon Speer and his allies that calumniate the priests of those far distant climes! I have known hundreds of Venezuelan boys in the College, some of them petulant enough; but I never heard one of them say that the priests of Venezuela were bad. In my opinion, the South Americans of Spanish and Indian descent would give very short notice to quit to the priest that would act in the manner described by Speer. As Fathers Alvarez and Perdomo (Bishop Rodriguez died some years ago at Maracay on his first visit to Rome) may read AMERICA in the island I loved so well, I would ask you to publish this letter therein, to remind them of the young cleric to whom they were so kind and to whom they were a model, and to show them after so many years he does not forget them.

WILLIAM A. MAHER.

St. Brigid's Church, Liberty, Ind.,  
April 11, 1910.

#### A COMMONPLACE WONDER.

To the Editor of AMERICA:

Last night I was present at the ending of the three days' retreat of a Young Men's Sodality. A very commonplace occasion. But it was the circular of a great non-Catholic proselytizing society, read just before, that cast a mystical and tender glory about the ending of that retreat.

The circular had been sadly eloquent of what "they" are doing, and we, it seems, find it so hard to do. There were tales of great gymnasia, and reading rooms in crowded cities, and halls in lonely villages; of railroad libraries and sailors' rests, in home and foreign ports. There were lists of lecture courses, and Bible classes; and figures which dealt with brick and stone and money and games and books. And to be sure the question rose in our mind, as it has in many minds before:—why cannot we, with our Faith, with our clear vision of the need, with our sorrow for perverse proselytizing, and zeal for conversions to the one true faith—why cannot we make such boasts as these?

Some hours later I stood in the rear of a Sodality Hall, and listened to the closing words of the retreat. There, crowded together on the not luxurious benches, listened a throng of men various in nearly

every respect, but they all were Catholics and earnest souls. No social pleasure nor fine equipment nor sports nor books helped at all to gather them together for these three days of thought and prayer; but they had been coming in just such throngs from office and store, and workshop and factory, to listen to the soberest truths of Faith, Death, Judgment, Hell and Heaven. And they listened humbly, piously, with honest and reverent eyes.

After this last instruction there was to be an admission of candidates, and a crowd of young men, bright-eyed, vigorous fellows, knelt at the railing and recited a simple Act of Consecration, and were given the medal of the Sodality. What did that mean? That these young men, with the flush of their hot youth in them, and the spell of the world all about them, were joining a society which aims first and almost exclusively at unearthly things. They were pledging themselves to monthly Communion, with all that means of a steady will and strong pursuit of heavenly-mindedness. They were promising to try and keep their hearts as clean and their lives as innocent as becomes the sworn sons of a stainless Mother, who is crowned in the Heavens.

Then my reverie grew, and I saw in that self-same city other such sodalities, each with the same bright, unearthly aim, the same more than natural promises, and the same various membership of energetic, hot-blooded men, exposed every day and hour to the full blast and flame of this world's wickedness. Then I saw sodalities in other cities, other countries, other continents! The strangeness, the superhuman strangeness and beauty of it all dawned slowly upon me, from the commonplace forms and work-a-day surroundings. These men move in a world which sneers at unworldliness, smiles at simple faith and yearns for the sensible and the delightful, for what it can touch and grasp and see. Yet they are not moved to their hard and pure allegiance to the Queen of Heaven by much present gain or genial fellowship, or bright assembly rooms, or social gatherings. They like all these things and have them, in some measure, and it is very desirable no doubt that they should have them more and more. But the beauty and glory of their fellowship lies just in this: that it is independent of all temporal gain, an unpurchased fealty, a supernatural service—surely a high and holy and a strange phenomenon in this sadducean world.

I lifted my head. The bricks and stones and books and games—good and worthy helps though they are—did not shine quite so brightly now, beside the glory of those many forms bowed at the shrine of Mary. A touch of true unworldliness—this after all is rare and wonderful on the earth!

E. F. G.